39

SIX EXCELLENT *TREATISES* of LIFE *and* DEATH,

Collected (and published in French) by PHILIP MORNAY, *Sieur du Plessis:*

And now (first) Translated into English.

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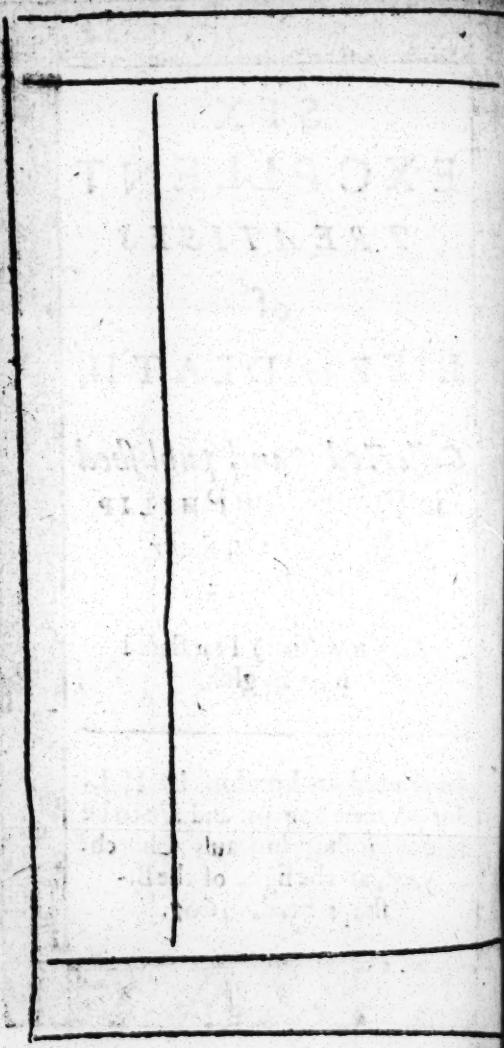

The Treatises, and *Discourses contained in this Volume.*

PLATO his *Axiocus*; a Dialogue entreating of Death.

A Discourse of TVLLIVS CICERO's, concerning Death.

Collections out of SENECA's Works, touching Life & Death.

A Sermon of mortality, made by S. CYPRIAN Bishop of *Carthage*, and a Martyr of IESVS CHRIST.

A Treatise of Saint Ambrose, Bishop of *Milan*, touching the benefit & happinesse of Death.

Certain places of Scripture, Prayers & Meditations, concerning Life and Death.

The Translator to the Reader.

Here knowe, that the first Discourse mentioned in the Aduertisement ensuing, is none of these sixe here set down; but another precedent to these, and formerly translated by the Countesse of Pembroke.

The French Authors Aduertisement to the Reader.

Concerning the Argument of this discourse, it tẽdeth principally to the abating of that hope, and presumption, which wee vsually haue, to obtain, in this life, that which neuer was enioyed here since the transgression of our first Parẽts, nor neuer shall be; as it is very well inferred, especially in the first Discourse, by the de-

ſcription of man, frõ his
beginning, while he leaues
this world. As for this
word Fortune, the which
ye ſhal here meet with all
in diuers paſſages, enter-
tain it, out of the tolera-
tion of Cuſtome and Vſe,
or rather, indeed, out of
the neceſsity of our tõgue
the which, in ſtead of
quite aboliſhing, doth to
ſtiffely retaine the vſe
hereof: becauſe thoſe
things which commonly
happen, without it being
known why, or wherfore
vnto men; they were re-
ferred by our Anceſtors

according to the heathen phraſe, to Fortune. And, to conclude: wher as Plato, Cicero, *and* Seneca, *who were called Philoſophers, are brought in, ſpeaking by way of Dialogue, after the firſt Diſcourſe, let not this be vnderſtood, of any want we had of more Authentike Authors, that is to ſay, amõgſt the ancient Chriſtians, vpon this argumẽt (ſeeing we haue in like maner produced two in this ſecond edition, which are Saint* Cyprian, *and S.* Ambroſe): *but this was*

onely thought a better meanes to awake vs thorowly, by the crie of these ſtrãge witneſſes, who teſtifie only, but out of their naturall iudgement, and ſome knowledge and experience which they had of the vanities of man; it ſeems, they would faine hail vs along to ſome better Port, and Retrait, than themſelues haue attained for them, or witneſſed vnto others by their example.

AXIOCVS.

A Dialogue, written by PLATO, *or by some other heathen Philosopher, conteining a discourse against death; between* SOCRATES, CLINIAS, *and* AXIOCVS.

SOCRATES.

MInding to goe to *Cynosarges*, and being come neer to *Ilissus*, I heard a mans voice, calling me out alowd by my name: and so turning backe to see who it was, I might

perceiue *Clinias*, *Axiocus* his sonne, together with *Damon* the Musician, and *Charmides* the sonne of *Glaucon*, running towards the faire fountaine: I presently left my owne way, to go meete them, to the end we might more conueniently discourse & talk together. Then *Clinias*, weeping bitterly, sayd vnto me; *Socrates*, now is the time, wherin thou mayest put that great wisedom in triall, which makes thee so highly esteemed of euery one.

For, my Father is ſuddēly fallen ſo grieuouſly ſicke, that wee looke rather for his death than life; for which cauſe he ſeemes to bee wonderfully perplexed, although when he was in perfect health, he laughed at them, that feared death (as though it had bin ſome hideous Hobgoblin, or grilly Antick) taunting, and ſcornfully mocking them for the ſame: I pray you therefore, come and ſee him, that he may be fortified by your good in-

ſtructions, as you know very well how to doe it, that hee may patiently and acceptably attend his death. And for my part, this will bee one of the laſt dutifull offices, which I ſhall performe towards my Father. For me, *Clinias*, then I anſwered, you ſhall euer finde mee ready to endeuour my ſelfe for you in any thing within my power; but eſpecially in a reſpect, ſo deuout and religious. Wherfore let vs goe quickly; for if it be ſo, we muſt not delay

time.

time. *Clin.* I am sure that your very presence will much comfort my Father, if he be yet alive: for, by such good means he hath oftē-times escaped, of dangerous maladies. *Socr.* Well, wee found *Axiocus* in reasonable good state of bodie; but in his minde so afflicted, that he stood in great neede of some consolation: for he neuer left turning, sometimes on the one, and then on the other side, sighing and lamenting with a great agitation

& motion of his armes. Seeing him in this state, I began thus to breake with him. Why, *Axiocus*, what meanes this? what's become of your dayly brags, and commendations of Vertue? where is now your inuincible courage? when you haue shewed your selfe so valiant throughout the whole combat, & now drawing neer to the end, whē you should receiue the reward, and recompence of your trauailes, silly Champion, doe you now faint?

why doe you not better obserue the condition of all mankind, you being a man well experienced by your yeares, and an Athenian? Doe you no more remember, what all men haue often in their mouthes, that this our life is but a Pilgrimage? and that after hauing honestly passed ouer our dayes, we must then chearfully and merily remoue out of this present life? But to be thus deiected, and to leaue this world, with as much grief, as a little

childe would doe; this ill beseemes that wisedome and prudence, which is expected to be in men of your yeeres. *Axio.* It is true, *Socrates*, and you do aduertise me for my good: but I knowe in what maner; for when it comes to the point, and to be apprehended indeed, all this brauery of wordes closely slinkes away, without so much as a cogitation theron: and in stead therof, a certain feare takes place, which surpriseth my minde,

when I think that I muſt bee depriued of this light, of ſo much worldly goods, to lie and rot, I knowe not where, in a place where I ſhall not not be ſeen, or heard, of any body, there to bee changed into wormes and loathſome creatures. *Soc.* This falles out vnto thee *Axiocus*, becauſe through incircumſpection, and without thinking well thereupon, you couple ſenſe, and the ſtate of death together; ſo that your wordes and deedes are

one repugnant to the other: For you consider not, that at one instant, you grieue for the losse of sense, and the putrefaction which you feare to feele, together with the preuention of the delights of this life: euen as if after death, you were to leade another earthly life, and to enioy the senses which now you doe; whereas your body shall bee dissolued as it was before your conception. And, as you felt no kind of euill, in that time, when

Draco and *Caliſthenes* gouerned the Commõwealth (for, then you were not exiſtent, to feele either good or euil) ſo after death your body ſhal be ſenſible of nothing, it being then free from the touch of any diſcommodities. Away therefore with all theſe apprehenſiõs, and be aſſured, that after our diſſolution, and that the ſoule is returned to her proper place, the body which remains behind is not that which we cal man, but rather a lump

of earth and clay, without reason or sense. And to say the trueth, we are and should rightly be tearmed soules; which is an immortall creature, inclosed in a corrupt body, as within a stinking prison. As for this fleshly tabernacle, Nature hath enuironed vs therewith, for our chastisement; the pleasures thereof being inconstant, ready swiftly to flie away, and intermingled with many diseases: whereas, on the contrary, the vexations

are vehement, and of long continuance, being deſtitute of all kinde of conſolation. What ſhould I ſpeake of diſeaſes, of the heat and concupiſcēce of our ſenſes, and of the vices which lurke, and are couched in the ſame? The ſoule being diffuſed, & ſpread through al the conduits of the body, is vrged to cry out, & ſigh after heauen, which ſhe ſo truely reſembles, deſiring this life and releaſment, as affectionately, as the thirſty doe pant and

breathe after the cool
and freſh waters: and ſo
the departure from this
our life, is a change frō
euill to good. *Axi.* But,
Socrates, if you tearme
this life ſo euil, why doe
you tarie in it; ſeeing
you are of farre greater
vnderſtanding, than we
ſimple people are? *So-*
crat. Axiocus, you ſpeak
not of me as you ſhould
doe; but, after the exam-
ple of *Athens*, you ſup-
poſe that I am a very
wiſe man, becauſe I diſ-
pute, and argue of one
thing and another; for

my part, I desire to knowe euen that which is common; so farre off am I, from thinking my selfe able to resolue of so important matters as these, whereof wee now intreat. In effect, whatsoeuer before I deliuered, was taken out of the discourses of wise *Prodicus*, whome you knowe wel, & to whom I haue giuen money twice or thrice: For he neuer reades a Lecture to any for nothing; for in his mouth hee hath ordinarily that saying of

Epicharmus, One ha
must wash another; w
must giue one thing
receiue another. Last
when we were at *Cal*
as his lodging, he that
the sonne of *Hippoc*
this *Prodicus* minding
vtter his whole suffic
encie, produced so m
ny reasons, against th
loue of this life, as I w
ready to haue hastene
my owne death: and a
ter that, my soule did n
thing but desire deat
Axi. What said he th
Soc. I will rehearse it
to you, so farre as I c

remember. He therefore vſed this ſpeach: Is any part of our age without vexatiõs? doth not the Infant weepe at his comming out of his mothers wombe, beginning his dayes in affliction? he neuer findes repoſe in any of his actions: want, cold, heate, or ſome burning, torments him; hee not being able to recount his accidents, but alwayes crying, and by this only ſigne, hee ſufficiently enough diſcouers his miſerie. After much trou-

ble, when he comes to be seuen years old, then his executioners lay hold on him; that is to say, his Tutors, Masters, and Teachers of all exercises. Whē he growes greater, then he is inuironed, with Instructors, & often discourse, with ouerseers, with Mathematicians, with Captaines, and briefly with a great troupe of Lords and Gallants. Afterwards, if hee attaines man-like yeeres, his miseries drawe neerer vnto him, being caried from

the *Licæum*, to the Academie, into places of publike exercise, and into many euils, as well of body as minde. All the yeeres of his youth are subiect to his Masters correction, and to such Tutors as are appointed for the education of his youth. When he is gotten once out of this straight, new cares assaile and enforce him to resolue what course he should take: and, if we compare the discõmodities of his youth, with those that after-

wardes ſet vpon him, they will appeare to be but pleaſant and ſupportable; and, to ſpeake in a worde, but childiſh ſcar-crowes, in reſpect of the other. For, he muſt go to the wars, take blowes, be in perpetuall combate, and fight: and then olde age comes on, faire and ſoftly, being the right *rende-uouz* of all calamities, and remedileſſe euils. If any man be long a dying, and paying of this debt, Nature, like a rigorous creditor, that

will be payd at his iuſt day, ſues out an Execution againſt her debtors; taking from one his ſight, from another his hearing, and ſometimes both of them together. And then if thou tarrieſt yet any longer in the world, ſhe foundereth, maimeth, and diſnerves thee. It is true, that ſome haue a long and vigorous old age; but then they renew and verifie the Prouerbe, which ſayes, that olde men become children againe. And ther-

fore the immortal God,
knowing well the state
& condition of humane
life, hee quickly takes
them frō hence, whom
he loues best. Let *Aga-*
medes, and *Trophonius*
be witnesse hereof, who
after they had built the
Temple of *Apollo Del-*
phick, & prayed instant-
ly that God, to graunt
them that, which would
be most beneficiall for
them, they went to take
their last sleep; for the
day after they were found
dead. Also, the sonnes
of that Presbytereſſe of

Argos, their mother hauing prayed the Goddesse *Iuno*, to recõpense their piety and deuotiõ, in that, wanting horses, they themselues had drawen their Mother, in her chariot to the Temple; the same night, after her prayers made, gaue vp the ghost. On the other side againe, it would bee a tedious thing, to recite the lamentations which Poets make (these being men that prognosticate of things to come) whẽ in their excellent po-

emes, they describe the condition of all worldly things. At this time, I will only bring forth the testimony of a principal man amōgst them, who affirmes, the Immortal Gods to haue sentenced, that the life of man should be miserable; & that considering the trauailes and troubles of all other creatures, they are nothing, in respect of the misery of man. What saies *Amphiaraus* to this matter? though *Iupiter* and *Apollo* loued him so dearely aboue

all others, yet could hee neuer attaine vnto perfect old age. But I will proceed no further, for feare of extending my discourse more largely than I promised, by discoursing vpon other matters. But, I pray you, Is there any trauaile, either of mind or body, wherin thou hast not some iust occasion to complaine? Doest thou patiently accept of whatsoeuer is presented vnto thee? By the way, let vs but consider of men of any Arte or

Mysterie, which labour night after night, and yet they can scarcely therby furnish their necessarie wants, euen bedeawing the workes of their hands, with teares, and sighes. Shall wee come to those that trafficke by Sea? Behold the life of a certain kind of men, that cut the waues, amidst a thousand perils and dangers: so that *Bias* had verie good reason to say, that those which saile by sea, were to be esteemed amongst those, neither

liuing,

liuing, nor dead. For, man being created to liue vpon the earth, hee launches out into the waters (minding at one instant to participate of two contrary elements) and casts himself desperatly into the armes of Fortune. Thou wilt peraduenture say, that the labour, and tillage of the earth is a pleasant thing. I agree thereunto: but with how many miseries is this contentment accompanied? Doth it not bring foorth euery day some occasion of

griefe and sorrow? now rain, by and by drought; to day burning heat, to morrow nipping frost; and thus, by times, either vnseasonable scorchings, or immoderate cold. But, not to insist vpon many other vocacations of life, to how many perils is the gouernment of States subiect, whereof many doe so highly esteeme? The ioy and pleasure therein comprehended, resembleth fitly an vlcer, or violent beating of the pulse: the being put be-

side the saddle, in such offices, makes the ambitious cold at heart, & procures them more discontentment, than if they were to suffer a thousand deaths. Can a man be happie, while he liues at the discretion of the vulgar, what reputation (otherwise) soeuer he be in, or though euerie one reuerence him neuer so much? seeing he is but the peoples puppit, who may disgrade him, hisse at him, condemne him to penalty, bring him to mi-

serie, and somtimes also puts him to death. I demand of thee, *Axiocus*, because thou hast swayed this Scepter of Magistracie, where died *Miltiades*, *Themistocles*, *Ephialtes*, with other Princes, and great Captaines which preceded them? For my part, I would neuer accept of their suffrages, supposing it a thing very vnproper for mee, to be an associate, or head of so dangerous a beast, as the common people: but *Theramines* and *Cal-*

lixines, together with their guarde, ſending Iudges the day after (cõſtituted vpon purpoſe) condemned to death all thoſe, that any waies were their oppoſites, without permitting thẽ any hearing. As for thee, *Axiocus*, thou, with *Triptolemus*, vpheldeſt equitie, although in the aſſembly there were thirty thouſand of a cõtrary opinion, & which gaue negatiue voyces. *Axi.* You ſay but truth, *Socrates*: and ſince that time, I haue had enough

of such conuentions, & nothing seems vnto me more harsh and vnfauorie, than the management of publike affairs. They that euer had to do therein, can wel auerre so much: as for your selfe, you speake but a farre off, and as one iudging, by the blowes, which haue light vpon others. But wee, that haue played our part therein, may speake by better proofes. In very trueth, my friend *Socrates*, the people are verie ingrate, cumbersome,

cruell,

cruell, enuious, euill taught, compounded of the very dregs of men, and of those that are insolent, and great mockers. I iudge him to be most miserable, that wil bee too familiar with such a beast. *Soc.* Why then, *Axiocus*, seeing you detest the fairest imployment of all others, what may we say of the rest? must wee not shun them? But for the remainder, I haue heard this *Prodicus*, adding to the other discourses, this also ensuing; that death

concerned not eithe
the liuing or the dead
Axio. What's this yo
affirme, *Socrates? Soc*
Why, because Death
is no wayes hurtfull t
those that are liuing
and for the dead, the
are out of his iurisdict
on. And therfore no
it does not endammag
you, because yet yo
liue: and when you sha
not be aliue, he can hau
no power ouer you, be
cause then you are pa
his stroake any more.
is therefore but a vain
sorrowe, for *Axiocus*

lament

lament that, which neither doth, nor ſhal hereafter concerne him; no otherwiſe, than as it would be a notable folly to be afeard of monſters which thou ſeeſt not, which preſently haue no exiſtence, and that after thy death haue no beeing. That which is redoubtfull therein, is hideous onely to thoſe, that forge feares to thẽſelues. For, is there any thing that can bring terror to the dead? *Axioc.* You haue ſtollen theſe wiſe perſwaſions, from

the Orators, that at this day beare all the sway: for they are the men, that make these pleasant relations, to sooth, and humor yong men: but I, for my part, am exceeding loth, to leaue these worldly goods, whatsoeuer you are able to alleage vnto me (in your conference) of pleasing apparance; & my mind findes no perfect contentmēt, in this smooth course of words, which doe but a little delight and tickle in their vtterance. They beare

good shew with them, but they are too remote from truth: and our cogitations are not fedde with fantasies; but with things firme and solide, that are able inwardly to pearce, & settle themselues. *Soc.* But, *Axiocus*, you inconsideratlie couple together those things which should not be cõioined; in making vs beleeue, that to feele euill, and be depriued of good, are the selfe same things: for the suffering of euill, brings griefe vnto him, that loseth

a good.

a good. Now, you forget, that being dead you are no more; and he that is not, cannot perceiue this priuation: how can he therefore be greeued at a thing, whereof hee shall haue no apprehension? If at the first you had resolued with mee, that in death our bodies are depriued of sense, you would neuer haue been so fond, as to feare death: Now, you contradict your selfe, in fearing to bee depriued of your soule; ioyning this soule, to your

imagined losse. For in fearing to lose your sense, you suppose by the same sense to comprehend an euill, which you build vnto your self in the aire, and that you are afraid to feele. Besides this aboue alleaged, there are many excellent arguments, to prooue the immortalitie of the soule. For, a mortall nature would neuer haue vndertaken such great matters, as to contemne the violence of cruell beasts, to crosse the Seas, to build cities,

to establish publike gouernments, to contemplate the heauens, to obserue the course of the starres, of the Sunne and of the Moone, their Eclipses, and sudden restitutions, the rising and falling of the *Pleiades*, the Equinoctials, the Solstice of Winter and Summer, the windes, violent raines, with flashings, lightnings, and thunder. She would not haue comprehended in writing, nor consecrated to eternity, those things that fal out in the

world, were she not accompanied with some diuine Spirit, to haue the intelligence, and knowledge of such high and mysticall matters. And therefore, *Axiocus*, thou must passe vnto an immortall life, and not to death: thou shalt not be stripped of all, but enioy true goods, thou shalt haue pleasures, no waie intermingled with this mortall body, but absolutely pure, and indefectiue, and such as most truely deserue to be called pleasures. For,

thou being looſed out of this priſon, and become truely free, thou ſhalt goe vnto a place, where there is no trauel, nor lamentation, from whence ſorrow and old age are bāniſhed: thy life ſhall bee exempted from all euill, repleniſhed with ſecure repoſe, and eternal ioyes. Thou ſhalt there behold the nature of al things: conferring no more thy mindes trauell, to thei affections, who hono thee in this world; bu to reſplendent, and mo

ex

excellent verity her ſelf.
Axi. Thy diſcourſe hath made mee change my mind; & I am now ſo far from fearing death, that contrariwiſe I ardently deſire the ſame: and to expreſſe my ſelfe more magnanimiouſly, I am already, in a maner, out of the world, and begin to enter into theſe diuine and eternall paths; ſo that being wholly eaſed of my infirmity, I am quite become another man than that I was before.

CICERO, *in his dialogue of old age, towards the end.*

THere remaines a fourth reason, which seems to vexe, and torment olde age; that is to say, the approach of Death, which at that time, can not bee farre off. But, I think that old man to be very miserable, which in the space of so long time before, neuer learned, that death simplie was not to bee feared, but rather to be cõtem-

ned, if it destroy the soule, as some thinke: but according to my opinion, it ought to bee desired; seeing it leades man to a place where he shall liue eternally. Wee cannot finde any one betwixt these two opinions. What should I then feare, if I either feele no misery at all, or if I shall bee happie after death? Besides this, is ther any man so fooliſh, how yong a Gul soeuer he be, to suppose, that he hath a Patent of his life, but til the euening?

He is so farre from that, that euen youth it self is subiect to many more kinds of death than old age: yong men sooner fall into diseases, they are more grieuously sicke, and hardlier healed: so that it is rare, to see men liue to bee olde. If this were not, wee should liue more wisely, and happily: for old men are indued with the vnderstanding of counsel and wisedome; and without them, Cō-mon-wealths could not stand on foote. But, let

vs come to this feare of preſent death: and in that, olde age is wrongfully charged to be ſubiect to this apprehenſion; ſeeing this is a more common accident with youth. For my part, I felt in the death of my ſonne,& your brothers, of whom great hope of good,hereafter, was cõceiued,that death threatens all ages. Some body may reply, that a yong man hopes to liue long: which one aged, cannot expect. This hope, is truely the hope

of a yong man, that is to say, of a light head. For, is there a greater sottishnes, than to make sure and certain of that, which is altogether vncertaine, and vnsure? But an old man hath no reason in the world to cõceiue any such hope: and I affirme that his condition herein, is far better, thã a yong mans, in that he hath obtained what the young man doth but hope for; and that is long life, which the olde man hath passed. I pray you, what

length doe you find in a mans life? set down vnto me, the longest of all others: Let vs consider the age of the King of the *Tarteſsians*; for I find in bookes, that one *Arganthonius* reigned foureſcore, and liued ſixeſcore yeeres: but I ſee that ther is nothing long, but tendeth to ſome period; the which being attained vnto, all the reſt is gone and paſt; ther remaining nothing but what thou haſt obtained by Iuſtice and pietie. The howers paſſe

away, so doe the moneths: that past, neuer returnes againe, & what will come hereafter we knowe not. Euery one must be contented, with the time allotted him to liue. For, as hee that playes a Part vpon a stage, needes not to repeat the whole Comedie from one end to the other (to make him be accompted a good Actor) so that in the Part which he properly plaieth, he giue contentmẽt to the spectatours: no more is it requisite, that

the wiſe man ſhould liue as long as the oldeſt man that euer liued in the worlde; becauſe a ſhorte life is long enough, for a man to carrie himſelfe therein honeſtly, and vertuouſly. And ſo if our dayes ſhoot out at length, we muſt be no more weary of them than labourers, that after the beautie of the Spring time, ſee Summer enſue, and then Autumne. For, the Spring time reſembles youth, and makes ſome demonſtration of the

fruits which afterward must be reaped. Other ages are proper, to gather, and lay vp the increase of the earth: and the fruit of olde age, is the remembraunce of those goods which wee haue formerly purchased: whatsoeuer is done according to nature, we may place in the rank of good things. But, what is more naturall, than to see old men die? The same falles out to youth: but, somewhat against Nature; and, as it were, in despite of her: so that

when yong men die, me thinkes I see as it were a great fire, quenched by an huge quantity of water: where as contrariwise, old men droppe away of thẽselues, without any violence offered, like to a fire that quencheth of it selfe. And, euen as apples, but greene and vnripe, fall not from the trees, except we violently pluck them off; & being ripe, they fall off without vsing any great force thereto: so also young men seeme to die, not

without some violence offered to their nature: & old men quite otherwise. The which so cheares mee vp, that the neerer I approach vnto death, the neerer I discerne my selfe to hale in with that harbor, and port, where I pretend to anchor, after so long, & dangerous a nauigatiõ. All the ages of our life, are limited but only old age, wherein wee liue vertuously, as long as the means yet remaines to labour in our vocation; and otherwise, to

hold death in contempt: the which may bee the reaſon alſo, that old age is more ardent and courragious, than youth. This is that, which *Solon* anſwered to the Tyrant *Liſiſtratus*, who interrogated him concerning vertue, wherewith he ſo braued him, and was alwaies oppoſite to his deſignes, becauſe, ſayd *Solon*, I am old: but the ende of this life is then moſt ſweet, and excellent, when the ſame Nature which built, defaceth alſo her worke,

whē a man til the last re-
tains his sens(e)s, & vnder-
stāding, entire. For euen
as the Carpenter, or Ar-
chitect, can easily, when
he lists, plucke the ribs
and beames of his ship
asunder, or the other
plucke downe that buil-
ding which he had ere-
cted: euen so, Nature
most properly dissol-
ueth a man, whom shee
before had sodered to-
gether of two so diffe-
rent pieces: now, al kind
of Soder, and conglutti-
nation lately made, is
hardly dissolued; but in

that old and long worn, it is otherwiſe: and ſo the remainder of life is not much deſired, or ſighed after, by the aged; who haue reaſon rather to be ready to diſlodge, expecting minutally the great Captains comandement, which is God: without whoſe will and pleaſure, as *Pythagoras* ſayd, wee are prohibited to leaue our Guariſon, & *Corps du guard*, wherin we are conſtituted in this worlde. There is a notable ſaying, aſcribed to the wiſe *Solon*, wher-

in hee would haue his friends to mourne and lament his death: which makes me thinke, that his meaning onely was herein, that they should shewe, to haue made great accompt of him. But, the Poet *Ennius*, peraduenture hit better vpon this point, when he forbade his death to be lamented, or that any mourning funerals should bee performed: he supposing, that such a death was not to bee deplored, which was seconded by immortality.

For the reſt, if there bee ſome ſenſe or feeling in death, and in our laſt gaſpes, it laſts not long, eſpecially in a very aged man: and as for any feeling after death, it is either nothing at all, or elſe a thing to be much deſired. But wee muſt haue learned betimes to contemne death: for without this Meditation, none, can haue any repoſe in minde; ſeeing it is moſt certaine, that die wee muſt, not knowing when: and it may be, at the ſame mo-

ment, or instant of our thought. How can that man therefore enioy a peaceable soule, if hee fear death, which threatens him, euery minute of his life? I neede not dilate more at large, of this, wen I call to mind, not only *Lucius Brutus*, who was slain in the deliuery of his countrey; or of the two *Decij*, who violēdly plunged themselues, the one, within an huge deepe Dell; and the other within a Battalion of armed men, amongst whom he verily

thought to haue beene slaine; or *Marcus Attilius*, who couragiously returned to cruell punishment, choosing rather to lose his life, than breake his oath, which hee had plighted to his enemies; and the two *Scipioes*, that exposed their bodies to the enemies furie, for the stopping of a passage; or *Lucius Paulus*, who by his owne death, defaced the temerity & rashnes of his collegued Consull, in the discomfiture of the Romanes at *Can-*

nas; and also *Marcus Marcellus*, who being dead, was honored with a Toombe, by his most mortall enemie: but I will also set before your eyes our moderne Regiments, which haue often-times chearefully, and with noble courage assaulted those places, from whence no one of the troupes, euer hoped to come off. Should it be sayd, that learned old men, doe feare that, which youth, and those rusticall & ignorant, for the most part, valiantly

deſpiſe? And moreouer, me thinkes the being ſatiſfied with all things elſe, makes one alſo well ſatiſfied with liuing. Infancie hath certain diſports and recreations, which young men deſire not to put in practiſe. Old age feeles no contentment in the pleaſures of youth; and men of auncient yeeres, ſeek not after that, wherin men delight, that are yet in the flower of their age: and olde age diſcernes the very laſt employments of our life;

but

but yet in such sort, that all in the end vanisheth away, as the exercises of precedent times have done: the which comming to passe, to bee satisfied with liuing, clearely shewes, that then it is high time to die. For my part, I see nothing that hinders me, from setting down my opinion touching death: and me thinkes, I may speake thereof, with good motiue, seeing it appeareth so neer vnto me. Out of doubt, *Scipio*, & *Lælius*, I thinke

that your fathers, which were honorable men, & my best friends, though dead to the world, doe yet liue; and such a life, as onely deserues to bee so called. For, while we are inclosed within these straite precincts of the body, we trauell, and we must (will we, nill wee) yeeld, vnto the yoak and burden; the celestiall soule, and off-spring of the highest Tabernacle, being ouerwhelmed, and, as it were buried in earth, this being a contrary habitation to eter-

nitie, and a diuine nature. But, I beleeue, that the immortal Gods haue planted soules in humane bodies, to the end there might be people to repleniſh, & preſerue the world, to contemplate the beautifull courſe of heauenly bodies, & to imitate them in conſtancie, and regular life. Beſides many reaſons and arguments which haue induced me to beleeue this, the authority and reputation of the greateſt Philoſophers, hath much fur-

thered me: I haue heard say, that *Pythagoras*, and the Pythagoreans, sometimes named the Philosophers of *Italy* (& consequently, inhabitants of our countrey) were alwayes of opinion, that our soules were extracted from Diuinity. I haue vnderstood also of *Socrates* his discourse (who was iudged by the Oracle of *Apollo*, to be the wisest man of the world) toward the later part of his life, about the immortality of soules. What neede wee any

more? behold my opinion herein. Seeing the soules of men are so pregnant, so retentiue and mindfull of things past, foresee so discreetly those to come, haue inuented so many mysteries, and diuers other worthy Sciences, & excellent matters, it is impossible, that a nature capable of so great good, should be mortal. And the soule having perpetual motion, without receiuing any inferiour beginning thereof, considering that she

onely moues of her ſelf, it muſt neceſſarily follow, that ſhe ſhall haue this motion for euer; becauſe ſhee can neuer abandon her ſelfe. Alſo, in that the nature of the ſoule is ſimple, there concurring in her no mixed difference, ſhee cannot be diuided. And ſo, being iudiciall, ſhe is by conſequent immortall. For, this is a manifeſt proofe, that men are intellectual, before their being born, in that children, learning the moſt difficult Sciences, doe

ſuddenly comprehend ſuch an infinitie of things, that we may ſuppoſe, they begin not then to knowe what is, but onely remember, & call againe vnto minde: Theſe are almoſt the very words of *Plato*. On the other ſide, the great *Cyrus*, of whome *Xenophon* hath written at large, at the hower of his departure, ſayd thus vnto his children: My deare beloued, though I remaine no more amongſt you, yet do not thinke, for all this, that

I haue afterwardes no more being, nor am resident in any place; for when I was in your cõpany, you could not perceiue my ſoule: but only you imagined it to be within my body, by my exteriour actions. Beleeue therefore, that this ſoule remaines ſo ſtill, although you ſee the body no more. The vertuous ſhould not be honoured after death, if their ſoules had performed nothing worthy of their memoriall long time before their

death. I could neuer yet bee perswaded, that if soules liue within mortall bodies, that euer they can die, issuing out of the same: or that the soule going out of the body, which of it selfe is stupid and senseleſſe, becommeth then also inexistent, & insensible: but, on the contrary, when she is freed from all commixtion with this body, shee then beginneth to be pure, and entire; then say I, shee is mounted vnto the height and top of all

wisedome. Moreouer, it being so, that humane nature, is dissolued by death, wee plainely see whither all other things tend, that is to say, thither from whence they were first extracted; the soule onely excepted, the which wee neither see enter, sojourne, nor issue out of the body. But, for the rest, you see there is nothing which so truely resembles death, as sleep: And, the soules of them that sleep, clearly in this point shew their diuini-

tie, that being free, and in repose, they foresee things to come; which plainly argues their being, after their relaxation from these corporall bonds. The which being granted, honor mee then as a thing diuine: but if the soule were to perish with the body, yet for all this, forbeare not to feare the Gods, which support and gouerne this principall worke of theirs, that is called man; the which (like to good children) performing, you shall

inuiolably preſerue the memoriall of my name. This was *Cyrus* his diſcourſe, a little before his death: But if I ſhall not herein bee too burdenſom vnto you, hearken what I will deliuer vnto you, in mine owne behalfe. No body ſhall euer perſwade me, O *Scipio*, that either your predeceſſors, or other men of great note, whō it is not requiſite to name, would euer haue enterpriſed ſuch memorable exploits to all poſterities, but that they

cõsidered, that their being in the world was to no other ende, but to procure the good of their succeſſors. Think you (to ſpeake plainely, and after the manner of old men, which loue to let foorth themſelues) that I would haue ſo trauelled, both day and night, in warre & peace, if my renowne, and glory, ſhould finiſh with this preſent life? would it not be better then, to liue idle, and in repoſe, without any trouble or vexation? But, my ſoule,

I know not in what maner, gathering together new forces, regardeth happineſſe, with ſuch a penetrant eye, as if departing this world, ſhee ſhould but only then beginne to liue. And if it were otherwiſe, that ſoules were not immortall, honeſt men would not aſpire vnto a perpetuall glory. What is the meaning of this, that euery wiſe man dies willingly; and the wicked with great grief? Think you not that the ſoule, which ſees farre clearer,

and further off, knowes well, that shee is going to a better place? and, on the contrary, hee which hath an heauie and disturbed soule, sees not the like. Surely, I desire nothing more, thã to see your Fathers, whom I haue honoured and cherished. And, besides the desire which I haue to drawe neere thẽ, that I haue knowen, I would willingly also talke with those of whó I haue heard, which shewed thẽselues vnto mee by their bookes, and

whose names I haue set downe, amongst mine owne writings. Now that I drawe neere vnto them, it would displease me much to hang backward, or to bee rowled downe againe, as wee might doe with a round ball. And if some God had permitted me to returne againe, into my infancie, and to crie in my cradle, I would very constantly, and flatly refuse such an offer: for, seeing I haue almost run my race, I would not be called backe again from

my

my goale, to the first setting forward. Is there any true commoditie in this life? Is it not troublesome, through all the periods thereof? But, admit there are some cõmodities therein, yet are we far from finding satisfactiõ, or obtaining of our wished ends and desires. I will not raile against the same, as diuers learned men haue often-times done; neither repent I, that I haue liued: for I haue so passed my time, that I am of opinion, I haue done

some good in the world: I goe out of this life, as out of an Inne, not as out of mine own house; seeing Nature hath sent vs forth hither, for a litle time, to passe forward in our iourney, and not cõtinually here to inhabit. Oh, happy will that day be, when I shall depart to this celestiall assembly of soules, and leaue the rascallitie of this world: for, I shal not only, then, bee with those good men, aboue-named, but also with mine owne sonne, one of the

best

best men, that euer the earth brought foorth: whose body I haue seen brought to ashes; whereas in reason, hee should rather haue seen the like by mine. But see: his soule neuer leaues mee, but continually fixing her lookes vpon me, she is flowen vp now into those places whither she knowes that I must follow. I bare this losse patiently, as it appeares: but yet I confesse that I was much trobled therwith; euer comforting my selfe, with this Me-

ditatiō, that ther ſhould beeno long ſpace, betweene her departure and mine.

Out of the Epiſtles of SENECA.

Epiſt. XXIIII.

REVminate, I pray thee, in thine owne minde, what thou haſt often heard, and as often ſpoken: but then make triall of it, by effect, if you haue either heard, or ſeriouſly vttered the ſame. For, it would bee too

great

great a baſenes in vs, as men vſe to caſt in our teeth, that we ſhould only vſe the words and not the workes of Philoſophie. As I remember, I haue heard you ſometimes handle this common place; that we fall not ſuddenly vpõ death, but march towards the ſame by little and little. To ſay the trueth, wee die euery day: for, euery day a peece of our life ſlides away; whatſoeuer is paſt and gone of our yeeres, Death hath it already in his hands:

yea, and euer when we our selues doe growe, our life decreaseth: First, we lose our Infancie, then our Adolescencie, and then our youth. Euen to the day before this, what time soeuer is past is lost and gone: & the present day which now we passe, we share stakes therein with Death. So ought we alwayes to be confirmed, both in the one, and the other, that we doe not too much loue nor hate our life: we must end it when reason summons

vs thereunto: but wee must not desperatly nor rashly leaue it, like one, that takes his runne, to fetch the better rise. A wise, and magnanimious man, must neuer flie nor shun this life, except when he is departing there-from; but auoide, like a rock, a vicious passion which surprizeth and layes holde of many, which is to say, the desire and hastening of death.

Epist. XXVI.

DOubtlesse I debate with my self, I discusse, & make exact examination, as if my triall were at hande, and the day already comne, that must giue sentence of al my yeeres, and dayes past. Whatsoeuer wee haue either done or said hitherto, is nothing: they are but vaine and slight testimonials of our courage, intermixed with much deceit & cousinage. Death only

will assure mee, what I haue profited in Philosophie. I therefore prepare my selfe, without all feare, for that day, wherein (without all sophistication) I shall bee able to iudge, whether I haue been faint hearted, or magnanimious, both in word and deed, when I vsed to bulke forth so many iniurious and reproachfull words against Fortune.

Concerning the esteem we are in amongst men, it is alwaies doubtfull, and declining, on

euery side: also, concerning thy studies, and endeuors, examine well al thy whole life: Death shal denounce sentence vpon thee. I say, that disputatiõs, learned discourse, sentences collected from the precepts of wise men, and speach adorned, shew not the true force of courage: the greatest cowardes haue many times the hardiest talke: then it will onely appeare what thou hast profited, when thou commest to combate with Death. I am

well content, with humane condition; I have no feare of this iudgement. Thou art yonger: what cares he? Here is no accompt made of yeeres: no man knowes in what place Death attends him: look for him therefore in all places. Consider, sayd a certain Philosopher, whether is most commodious, that Death come to vs, or we go to Death; that we lay hold of him, or he vs. Marke the meaning hereof. It is an excellent thing to learne to die

but it will bee ſuperfluous, mayeſt thou ſay, ſeeing we can but once put it in practiſe. Why, with the greater reaſon, we ſhould the more carefully vnderſtand & meditate therupon. For, we muſt alwayes ſtudie thereon, becauſe till that hower, we can make no iuſt triall of our owne ſufficiencie. He which exhorts to meditate on Death, exhorts to meditate on liberty: and he that hath learned to die, hath forgotten to bee ſeruile. For, this is aboue

all other power, or, at the least, out of the power of any other thing whatsoeuer. What cares hee for prisons, for guardes, for yron barres? He hath alwaies a gate open. There is but one chaine onely, which keeps vs bound, which is the loue of this life: and this must not wholly bee shaken off, but extenuated, and loosened: that when occasion serues, nothing may hold or hinder vs.

Epist. XXVII.

BVt aboue all other things, we must endeuour that our vices may die before our selues: & that in like maner, wee giue ouer all these vain pleasures; the which, though they do no great hurt, yet they are mutable, and soone passe away: vertue, only, is a secure, solid, & perpetual delight: if any other thing present it self vnto vs, it is but like a fogge or clowd, which can neuer obscure the brightnes of the Sunne.

Epist. XXX.

IT is an excellēt thing, my good friend *Lucilius*, and that which should bee well learned long before, to depart chearfully from hence, whensoeuer this ineuitable hower comes. He hath neuer been willing to liue, that is vnwilling to die. For, Life was giuen vs, with a condition to die, and with such a prouiso: we must merily meet Death, the which in no wayes wee are to

feare, considering there is nothing more certain than the same, and vsually we looke after certaine things, and feare those vncertaine: but Death brings an equall and ineuitable necessitie ouer all. Now, who can complaine, for being of such a cõdition, as from which no man else is exempted? for the first and chiefest point of equity, is equalitie: and wouldest thou neuer stand in feare of Death? why then, thinke thereupon continually.

Epiſt. XXXII.

OH, what a goodly matter it is, to perfect, & accompliſh our life, before our deaths! Oh, when ſhalt thou ſee the times when thou mayeſt know, that thou haſt nothing to do with Time, that thou ſhalt be quiet, and ſtill, not carefull for to morrowe, and plentifully repleniſhed onely with thy ſelfe!

Epist. XXXVI.

A Childe that were borne in *Parthia*, would quickly learne to bend a bowe. If it were in *Germany*, euery ladde would throwe a Dart. If in our forefathers dayes, he would bee expert in riding of an horse, and to charge the enemie. These be things which the discipline of each coũtrey enioineth, and layeth vpon euery one. What then of this? Marry hereupõ we must

consider that against all kinds of darts, against al kinds of enemies, there is not any thing more properly preualent, than to make no reckoning of death: which surely no man doubts, but that it hath in it some thing terrible, that offends our mindes and courages, which nature hath compounded and framed, with a loue of themselues; for otherwise there were no neede of any preparation or fortification of our selues against that, whereunto

we all did willingly run, out of a naturall instinct and desire, as wee vse to goe in cases of our preseruation and defence. Out of question, no man learnes how he should lie, if need were, vpon a bed of roses; but, how hee might endure torments, rather than to speak any thing against his faith; how, if necessitie required, hee might passe an whole night without sleep; being sore wounded, how to be wary of leaning so much as against a Pike,

for feare sleep surprize him not, when he thus rests himself. But, death hath no discommodity in it at all. For then ther must needs be somthing in the same thus incommodious. For, if thou desirest greatly long life, thinke that of all things, which are hidden from thine eyes, and are concealed in nature (by whō either they are already, or presētly to be brought forth) nothing is cleane consumed. They finish, indeede, their time, but so they

periſh not: And, the death, which wee ſo much feare and flie, takes not from vs life, but, giues it only a truce, and intermiſſion for a little time: A day will come, to bring vs again to that light, which many would feare, but that they ſhall be reduced to ſuch a ſtate, as wherein, they ſhal not remember whatſoeuer is paſt. But hereafter I will more preciſely declare, that all this, which ſeemes to periſh, doth onely but change. He ſhould de-

part willingly, that goes to come backe againe. Obserue how all things returne in their due season. Thou mayest see, that in this world there is nothing vtterly extinct, but it descends, and ascends againe by turnes. The summer, is it past? The next yeere brings it againe. The Winter, is it done? his due moneths will reduce it again. Hath the night obscured the sight of the Sunne? why, the next day will discouer it againe. The course of

the ſtarres is performed through the ſame circles, which before they paſſed. Alwayes, ſome part of the heauens riſeth vp, & another goes downeward. In briefe, to conclude, I affirme, that neither children, nor mad men feare death: and how baſe a part would it then bee, that reaſon ſhould not be as able to furniſh vs with ſecurity, as they are fortified by their ſimplicitie and idiotiſme?

Epist. L.

THe swiftnesse of time is incomprehensible: and so it appeares principally to those that looke backward to it. For, it deceiues them that are too intentiue, on present things: So swift is the passage, of so precipitant a flight: that which we liue, is but, as it were, a minute, nay, and lesse, if it were possible, then a minute, and yet notwithstanding, as little as

it is, Nature hath distributed and diuided it, as if it were some long space. Of this minute, she hath allotted part to our Infancie, another proportion to Adolescencie, the other part to those yeeres which decline from youth, tending to old age; and to another part, old age it selfe. Marke but howe many degrees shee hath constituted, in so narrow roumes. Euen now I pursued it, and this very now, is a portion of our life; of which, one

day,

day, wee ſhall conceiue the breuitie. Somtime, I thought not time ſwift footed. but now his violent courſe ſeems vnto me incredible; wherefore I wonder at thoſe, that in this little ſpace employ the greateſt part thereof, in ſuperfluous things: wee muſt no longer amuſe on theſe matters of nothing: we haue a greater buſineſſe in hand: Death purſues me; Life flies from mee. Arme mee againſt this, ſet down vnto me ſome preſcription, whereby

I may not feare Death, & that life may not thus slip from me: Teach me how the happinesse of this life consistes not in the length, but in the vsage of the same; & that it so may, and doeth often-times fall out, that he which liues longest, hath liued least time; & hee liuing least while, longest. Nature hath sent vs into the worlde very docile: She gaue vs an imperfect reason, which by our indeuours may be made more perfect.

Epist. LVII.

OVr bodies ebbe, and turne backe, like the course of the waters: All the time, which thou seest, flits away with the time it selfe. Nothing remains of all that wee see: Euen I, while I am now saying, that all things are changed, am changed my selfe. Is it not that which *Heraclitus* affirmed: wee in a manner descend, & not descend, in one and the selfe

same riuer? the riuer retaines the same name, but the waters fall away. The like is in man, but, that it may more easily be discerned in a riuer: wee are transported, with no lesse swift course than this. And therefore, I can not but wonder at our follie, that wee should so dearly loue a thing, that so quickly leaues vs; I meane this body: of whose death, wee are so much afraid: seeing euery moment of this life is the death of the other.

Wilt thou feare that once, which is acted alwayes? feareſt thou to die once, when thou dieſt euery day, by little and little?

Epiſt. LXII.

I Endeuour, that euery day may be vnto me, as all the reſt of my life: and yet I follow it not hard, as if it were the laſt; but queſtionleſſe, as potētially it may be the laſt. In the ſame manner I wright vnto you this Letter, euen as if in

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writing the ſame, Death ſhuld cal me away: I am now ready to depart, and yet enioy ſtill this life. For, making no great account of future time, I labor to liue wel, before old age; & in my olde age to die well. To dy wel is no other thing but to die willingly. Take a courſe, that in all things which requiſitely thou muſt performe, thou doeſt not anything by compulſion. Conſtraint, and neceſſitie, is for thoſe that reſiſt: and not for thoſe that doe

things willingly. He that doth of his own accord, is not vrged, nor constrained. And therefore, I say, that he which willingly embraceth commandements, is acquited of the most burdensome part of seruitude: which is, to doe that, we would not. Hee is not miserable, that doth any thing by command; but he, that doth it in despite of his owne will. Let vs therfore so frame our courage, and willes, that we may affect whatsoeuer the thing requireth,

& aboue al, without sorrow, let vs thinke on our end: for it is conuenient to prepare for death, before Life. Life is well enough furnisht of it self; but we are too eager after the prouisions of the same: we daily do, & wil think, that still we want somthing. Neither yeers nor dayes hinder our liuing long enough, but onely our owne willes and desires. I haue liued, my deare friend *Lucilius*, so long, as is sufficient: I expect death, as being fully reple-

nished & satisfied with life.

Epist. LXXI.

WE must one day arriue at this pleasant Port, and wee ought not to refuse it: but, if any one come there to anchor in his first yeeres, hee must no more complaine therefore, than he which hath quickly made his voyage by Sea. For, as you knowe well, the windes hold and detaine some long vpon the Sea, or he is hindred by retar-

datiõ of calms, when others runne their course swiftly, with a fuzzing, & gallãt gale: Imagine, it so falles out with vs: Life caries some speedily, to the place, whither they must haue come at last, though at leasure. Others she holds a long time, & scorcheth them in their course: but we our selues must neuer seeke to detain her. For, properly it is not a good to liue, but to liue well: and therfore a wise man liues as lõg as he should, though not as long as

he might. Not one of vs, amongst a thousand, considers, that one day wee must leaue this earthly tabernacle: wee doe like the ancient inhabitants of a place, which by habite and custome, continue their abode, though with a thousand iniuries and oppressions. But wouldest thou be free, in despite of this bodie? inhabite it, as before the chãging of a lodging: propound vnto it, that one day, thou must leaue that habitatiõ. Thou shalt, by

this means, be the more couragious against the necessitie of thy departure: but how can hee truely thinke of his end, that endlesly wishes for, & desires al? Ther is nothing wherein ordinary Meditation, is so necessarily required.

Epist. LXXVIII.

THere is not so stupide, or grosse amã, which knowes not, that one day he must die: and

yet when hee comes to the point, he turnes his backe, he trembles, he laments. I pray you, he that should mourne, because he had not liued a thousand yeeres agoe, would you not iudge him the verieſt ſotte in the world? As very a foole is he, that weepes becauſe he ſhall not liue a thouſand yeers hence. Theſe bee like things: Thou ſhalt not be, and, thou wert not. All theſe two times belong to an other. To this preſent point thou art reduced:

and admit thou extendeſt the ſame a litle, whither ſuppoſeſt thou to extend it? Why lamenteſt thou? what deſireſt thou? thou looſeſt but thy labour: Neuer think that Gods preordination will bee diuerted by thy prayers: It is firme, irreuocable, and conducted by a wonderful, and eternall neceſſitie. Thou ſhalt goe, whither all things go: what thing is new vnto thee? thou wert borne to this condition: the ſame happened to thy Father, thy

Mother, to all thy predeceſſors, & thoſe went before thee, as alſo to all them that ſhal come after thee: It is an indiſſoluble chaine, an immutable order, which attracts, & concatenates vnto it all things. Ther is no path but hath his end. Miſerable wretch as thou art, thou makeſt thy ſelfe a ſlaue vnto men, a ſlaue vnto goods, a ſlaue vnto Life. For, where there is not vertue, and willingneſſe to death, life is but a ſeruitude. And what haſt

thou, I pray thee, for which thou attendeſt? Thou haſt conſumed all thoſe pleaſures, which might ſlothen, or detain thee: There is nothing new vnto thee, nay more, there is nothing, which may not iuſtly ſtir vp in thee a diſdaine; ſo well ſhouldeſt thou be ſatisfied. And yet, forſooth, theſe are ỹ things, from which thou ſo vnwillingly doeſt depart: For, what didſt thou euer, worthy to come to light? Cõfeſſe the truth: it is not for thy loue of

the Palace or Court, nor for a griefe to leaue the nature of things, that thou draweſt back from dying: Thou leaueſt, with griefe, the market place, where thou lefteſt nothing behind thee. It ſtands with life, as with a Stage-play; It is no matter, how long it laſt, but how well it is acted: wherſoeuer thou endeſt, it is all one: end where thou wilt, ſo thou concludeſt with a good periode.

Epist. XCIIII.

WE chide Destiny euery day: why takes not death such an one? why takes he him in the middest of his course? why doeth such an one tenter out an old age, irkesome to himself and others? I pray you, which is more reasonable, that Nature should obey you, or you Nature? & why takest thou care, at what hour thou shalt depart, seeing frō hence thou art sure to

go. We must not be care ful, how to liue long, but how to liue suficiently. To liue long, depēds on Destiny; to liue sufficiētly depēds on thine owne will. That life is long, which is accōplished; & then it is accomplisht, & fulfilled, when the will is content, when the mind enioies her happinesse, and is settled in her own power. What good hath such an one, by hauing idlely passed ouer fourescore yeares? Hee hath not properly liued, but soiourned in this

life. He died not slowely, but long; seeing his life was no other but a death. But, thou wilt say, hee liued foureſcore yeeres; thou muſt obſerue frō what day thou reckoneſt his death: for the vnprofitable part thereof hath been but death. On the contrary, another, although he died in his vigor, and ſtrength, diſcharged the offices of a good citizen, a good friend, & a good childe: hee omitted nothing of his duety; though his age were vn-

per-

perfect, yet his life was perfect. Why then, dear friend *Lucilius*, let our life bee vnto vs, as the most precious things are: let vs measure it, not according to the time, but according to our actions; not according to the continuance, but after the effectes of the same. Wee may commend, and repute him happy, that wel emploied the little time he had to liue. Age is an externall thing, and without our selues. Though I be here, yet this depends of

another thing; but, to be an honeſt man, depends on my ſelfe. Require you of mee, that I paſſe not my time obſcurely, as it were in darkeneſſe, that I leade a true life, that my time bee not loſt? demaunde you, which is the longeſt life? It is to liue, while we attaine to wiſedom: he which comes to this point, though he arriue not to the longer mark, at leaſt yet he hath obtained the principall. Death paſſeth ouer all: He that killed, followes

him that was slain. It is nothing, for which we take so much care. And what matter is it, how long thou auoidest, that which in the ende cannot by any meanes bee auoided: why flyest thou backe from that, which thou canst not shunne?

Epist. C.

OBserue the swiftnes of time, consider the shortnesse of this carriere, the which we also runne so speedily. Marke the follow-

ing on of all humane kind, tending all to one place: They which seem to be farre off, followe notwithstanding hard after others. Hee who thou suppoſest to bee dead, is but onely sent before. Can there bee a more vnreasonable matter, than when thou must necessarilie performe the same iournie, to weep for him, which hath out-gone thee in the way? Whosoeuer lamēts for any ones death, laments onely because hee was a man. One

all the world. Whosoeuer was first born, must afterwards die. Weare distinguished, by measurable space, but equall in the issue. One goes before, another followes, but both goe the same way. All things are dissolued, all things passe into their contrary; this being Dame Natures pleasure. In all these revolutions of humane things, there is nothing certaine, but Death; and yet euery one cõplaines of that which neuer failed, nor deceiued any

body. But he died being an infant: I will not in this point also affirme, that it was the better for him, to be so soone dispatched out of this life. But, let vs come to him that hath liued to olde yeeres; I pray you what great matter hath hee gained of this Infant? In vnderstanding, and ideally, propound vnto thy selfe, this wonderful distance of time, and comprehend it all together. Afterwards compare me, with this Infinite, the ordinary age of

man,

man, & then thou shalt see how small a matter it is, that wee desire, and how little it is, that we extend out in length. And yet of this age, let vs but consider how much is spent in griefe, how much in cares, how much in the conceit of death, before it comes to our wished desire; how much in sickneſſe, how much in fears, & briefly, how much in our yong and vnprofitable yeers: And, notwithstanding, of all this we euen sleep out the moity. Adde

hereunto, the troubles, ſorows, and daungers: you ſhall ſee, that in the longeſt life of all, the time which we truly liue is the leaſt of al. Life is neither good, nor euill, but it is the place of good or euill. Hee that dies in his youth (in that by all likelihoode hee might aſwell haue impaired as amẽded) is like one that hath loſt a die, wherwith he might rather haue loſt, thã won. In briefe, for the breuitie of age, if you compare it to the infinitie

of time, we are al equally young and old: for the most extended age of a man is but as a point, or minute.

Epist. CII.

EAche day, eache hower teacheth vs, that we are nothing, & by some very fresh and vnanswerable argumēt, puts vs in minde of our fragility, whē we would otherwise forget it; vrging vs to haue an eye vnto death, when intellectually we conceiue in our selues some eternitie.

tie. Graft Pear-trees, plant vines in order, said a certain man: Oh, what a fooliſh thing it is to proportion out our age! we haue not ſo much as the power of to morrowe in our hands. Oh what a wonderful fooleries their hopes come vnto, which enter into long and tedious affairs! I will buy, I will build, I will put out for profit, I will exact, I will purchaſe Honors: and then in time wee come to theſe reſolutions: but I am old, and my old age

being

being satisfied in all
these things, I will lead
it in repose and quiet.
Beleeue, that euen to
those, deemed most hap-
pie, all things are doubt-
full: No man can pro-
mise any thing to him
selfe of future things;
and that which we hold,
slippes euen out of our
hands: that hower it self,
which we instantly run,
some incommodity or
other, glides betweene
our fingers. Time passes
away, according to a
certaine and immutable
lawe, but cõcealed from

vs. Now what haue I to doe, whether this bee certain, and knowen vnto Nature or not, seeing it is vncertaine, and vnknowen vnto me? We many times propound vnto our selues long nauigations, & not to returne againe in a long time, while we haue run vaging about, and discouering many straunge coastes: wee propound to our selues the wars, and the slowe recompenses of our military indeuours; briefly, of place, honours, and ad-

uancement from one office to another. And, in the meane while, Death comes vpon vs, without euer thinking thereon, if it bee not sometimes exposed to our eyes, by the examples of others mortality: which takes no longer impression also in our mindes, than wee woonder at the same. But, what greater sottishnesse is there, then to woonder, that the thing which falles out euery day, should happen one day? Our

limites are expreſly ſet downe, where the inexorable neceſſitie of Deſtinie hath placed them: but no man knowes, howe neere the time is. Let vs therefore ſo frame our minds, as if it were already come vnto the point: Let vs not deferre, nor procraſtinate. Hee that ſetteth his laſt hand euery day to his life, hath nothing to do with time. Therefore, my friend *Lucilius*, make haſte to liue, and thinke that

as many dayes as thou leadest, so many liues thou liuest. Hee that liues in hope, the neerest time euer slippes him: and he is possessed with such a greedinesse of liuing, that the feare of death maketh him most miserable. Lame him of an hande, of a foote, of a thigh, breake his back, dash out all his teeth, so hee liueth, it is enough for him, all goes well. Moreouer, is it such a miserie to die? He desires the extreamest e-

mils, and that which is most hard to endure, he wisheth, to prolong and vndergoe a great time: And at what price? for what reward? To obtain long life. But then, what maner of life is this? A lingering death. Is there any one that would request to linger in torment, to perish member after member? or, that would rather lose his life by little and little, than to be suddenly and quickely dispatcht? Denie now therfore, if you can, that it is not a great

benefit of Nature, this necessitie of death imposed vpon vs. Many are ready to make worser bargaines: to betray their friends, for to liue longer themselues; to prostitute their owne children, that they may see the day of testimonie all of so many impieties. We must shake off this desire of liuing, and say, it is no matter when wee suffer, seeing that one day, suffer it wee must. It imports not how long thou liuest, but how wel. And long

life, is often a preiudice to liuing well.

Epist. CIII.

WE attend another originall, and ſtate of things. Wherfore without fear expect this diffinitiue houre, which ſhall fetch thee from hence. All that thou ſeeſt about thee, ſuppoſe it to bee but moueable, & the neceſſaries of thine Inne: thou haſt further to go. Nature ſatisfieth men at their departure, as well

as at their entrie. Wee carrie away no more than wee brought; all that couers thee must be taken away: thy skinne shalbe thy last couering. And this thy skin also, thy flesh, thy blood dispersed, & diffused ouer al thy body, these bones, these veins and sinewes, which nourished the fluent parts, shall bee snatcht and taken away frō thee. The day which thou feareſt to bee thy last, shall be thy natiuity to an eternall life. Thou crieſt and lamenteſt: ſo

doeth

doeth hee that is borne. Wherfore art thou ſad? ſo ordinarily is hee. So the couerings and ſwathing bands of thoſe that are borne, periſh, & come to nothing? How loueſt thou theſe things as thine owne? theſe are things wherewith thou art but couered: But, a day wil come wherein thou ſhalt be laid opē, & that ſhall drawe thee frō the habitatiō of this ſtinking & corruptible body. From this time forward, meditate on higher things: The ſecrets of

Nature shall one day be discouered vnto thee: There shall be a dissipation of this darkenesse, and a most cleere light shall reverberate on all our parts: Imagine to thy selfe, that it shall be the resplendence of a number of starres, ioyning their lights together. There shall be no more vapor, or shadow, to obscure the cleere ayre: all quarters of heauen shall be equally re-lucent: the day and the night, which come by turnes, are but accidents

of this inferiour ayre. Thou wilt say, thou liuedst here in darkneſſe, when being perfect and entire, thou beholdeſt the whole light it ſelfe, which now thou haſt but a glimpſe of, by the narrowe caſements of thine eyes, and thou admireſt it a-far off. What wilt thou then thinke of diuine light, when thou ſeeſt it in the proper place? This contemplation, will ſuffer nothing, baſe, abiect, or vile, to creepe into the minde. It intimates vnto vs, that

God

God is a witnesse to all our actions: it cõmands vs to approue our selues before him, to prepare our selues hereafter for him, to set before our eyes that eternity; the which whosoeuer comprehẽds in his intellect, he is afraid of no armie, nor daunted with the sound of the trumpet, nor trembleth for any threates that can bee vsed against him. For, what can he iustly feare, which hopes to die? Cõceiue how beneficiall good examples are, and

then thou wilt see, that the memorie of worthy men, is no lesse profitable than their presence.

Epist. CVIII.

WHy, it is no such excellent thing to liue. Thou art entred into a long and tedious way: thou must fall, and rise vp againe, droop, & be weary. Here thou leauest one companion, there thou carriest another to his graue; and in another place art put

thy self in the same fear. Must this rough and vneuen way bee passed, amids so many obstacles? Must we needs die? Let the minde be prepared against all things. Let him knowe, that hee is come into a goodly place, where teares and cares make their residence; where pale sicknesse, and sad olde age, haue chosen their habitation. We must necessarily passe our life in such company: These things cannot bee auoided. Thou mayest well

contemne, and make litle reckoning of them: But you cannot make this slight regard, when you often think theron, and cast your compt as of things that must come to passe. There is no man but he approaches more courageously to that, whereunto of long time he hath been prepared, and makes the more forcible resistãce: whereas contrariwise a man taken on the sudden, & not prepared, is astonished with the least matters. Now, seeing

all things are cumbersome, though it were but for their instability, and noueltie; by ruminating thereon cõtinually, thou shalt be not apprentise, or vnskilfull of any euil: Let vs admire nothing whereunto we are born. And none can cõplaine of them, because they are equall to all; equall I meane in this point, in that he which once escaped them, is subiect to incurre them another time. For, the law is not sayd, to bee iust, and equall, because all

men equally vſe the ſame; but in that it was iuſtly conſtituted for all. Let our mindes bee reduced to an equity; and without complaining of our mortall nature, let vs pay our tribute chearfully. Doth Winter bring colde? why, colde is neceſſary. The Summer is it hot? why, heate alſo wee muſt haue. Doeth intemperate ayre preiudice our health? Sickneſſe cannot be auoyded: Sometimes a ſauage beaſte encounters vs, and an

other-

otherwhile a man, more pernicious thã the wild beasts themselues. Fire consumes one, water another. We cannot tel how to change the nature of things. The best is, to pay that we cannot be released of, and to second, and follow the will of God, without murmuring; from whō all things haue their originall. It is the part of a badde Souldier, to follow his captain mournfully. Destiny leads him by the hande that goes willingly, and drags him

along, that goes by cõpulsion. So must we liue, so must we speake, that Death may finde vs ready, iocund, & not hanging back. He is, truely, of an haughty and generous courage, that thus rangeth his own mind: and, contrariwise, that man is degenerate, and base, which striues against it, thinking corruptly of this worldly ordinance, that will rather correct God, than himselfe.

Epist. CXXI.

A Man is neuer so diuine, as when hee considereth well of his mortall nature, and conceiues, that he was borne a man, to die; and that this body, is not his proper habitation, but rather an Inne; nay, and that, but a baiting place, the which hee must presently leaue. It is a great argument, of a spirit descended from aboue, if he esteeme these places where hee conuerseth,

base,

baſe, and incapacious, not fearing to depart from thẽce. For, in that he knowes, frõ whence hee is come, and often calles the ſame to mind, he alſo knowes whither hee muſt returne. Doe wee not ſee, how many diſcommodities wee vndergoe, and that this bodie of ours euill befittes vs? One while we complaine of our bellies, another of our breaſts, and then of our throats: ſometimes our ſinewes, and then our feete torment vs:

one while a deiection, and then some distillation. Now there is too much blood, and then too little; we are tempted, and harried, hither, and thither: For, so it ordinarily fals out with him that dwelles in another mans house. And, notwithstanding, being endowed with such a goodly body, wee here propoũd vnto our selues eternall things: and as farre as humane age can extend it selfe, so farre wee promise to our selues, by hopes. Wee

are content with no riches, with no puiſſance. Can there bee a more ſhameleſſe, or ſottiſh thing than this? Wee were created to die, and yet euen when wee are ready to die, nothing ſeems enough vnto vs. For, euery day wee are neerer to our laſt period: and there is no hower, which ſpurs vs not forwarde to the place, wherein we muſt be layed. See, how humane vnderſtanding is dazeled. And, therefore, a great ſpirit, which in

the end comes to discouer a better nature, than this bodily structure, takes an order to beare himselfe industriously and honestly in the place, allotted vnto him: as for the rest of all the things before him, he esteems not one of them his owne; onely vsing them, as belonging vnto him for a time, like to the Pilgrim, and Traueller.

out of the first Booke of tranquillitie of life.

ALl our whole life, is but as it were a ſeruice: and we muſt inure our ſelues to the cõdition thereof, complaining as little as may be, and imbracing all that, which hath properly any commodity in it ſelf. There is nothing ſo harſh, wherin a mild ſpirit may not find ſome conſolation. He liues euil, that knowes not how to die: He that feares death, ſhall neuer per-

forme any man-like action while hee liues: but he that vnderstãds, how this was allotted vnto him, from his conception, will liue regularly, and with like courage take order, that whatsoeuer may happẽ, it light not on him suddenly, or vnlooked for. Sickenes, imprisonment, decay of estate, fire; none of these will bee sudden to him. For, saith the wise man, I know in what a tumultuous house, Nature hath placed mee. So many times ỹ alarme hath bin

giue, hard by me, so many times there haue bin vntimely funerals gone by my gate, oftentimes the fall of a ruinus house hath thundred in mine eares: one night hath taken from me many of those, which the Court, and familiar conuersation had conioined with me, and cut them off, euen hard at mine elbowe. I wonder, that so many daungers cõming about me, they haue alwayes failed. But see on the cõtrary, the greatest number of men, when

they embark, they neuer dreame of a storme. No man thinks, how ỹ same which happens to one, may fal out to any other whosoeuer. For, euery one that had but made a good impression of this, euen in his bowels; and diligently obserued other mens harmes, the same hauing as free accesse to himself, he wold be well armed, long before his being assailed. It is too late after a danger, to frame his courage to beare perill patiently: but rather bee

sayes, I thought such a thing would neuer haue beene; I could neuer be brought to beleeue, that it would haue come thus to passe: And why not? Where are the riches, which pouertie, famine, and beggerie doe not followe, steppe by steppe? Where are the dignities, the Augurall, and Consular roabes, that are not subiect to putting out of their place, or banishment, to some blemish of infamie, or to some extream ignominie? Where is

the kingdome, whose ruine is not threatned, whose executioner, and heads-man is not at hand, &c.

Out of the Booke, of the shortnes of life.

PAulinus, the greatest part of mortall men, complaine of Natures malignity, that wee are begotten for so short an age; and that the time allotted vs, passeth so violently & swiftly away, that life then leaues the greater part of men,

when they haue scarcely made their preparatiō for to liue. But the time which wee haue is not smal: only we lose much thereof. Our life, that is giuē vs, is large, & long enough to cōpasse great matters, if it were well employed. But when it runnes away in delights, & idlenes, when we employ it in nothing that is good, extreame necessitie pressing vs in the end, wee then perceiue our life is gone, without discerning how it went away. Thus much it im-

ports: we receiued not a short life, but haue made it so short our selues. We are no waies indigent of life, but prodigall. Euen as greate opulencie, and wealth, when it comes into the hands of an euil husbād, is wasted in a moment: and mean riches on the contrary, increaseth by the imployment of a thrifty man, the more that hee vseth the same so, this our age is wonderfully extended, by him that can dispose well of it. Why com-

plaine we then of Nature? She hath beene very courteous, and benigne towards vs. Life is long enough, if thou canst but tell how to vse it. One is possest with insatiable auarice, another vexeth himself, with double diligence, in superfluous labours: one is imbrued in wine, another languisheth in idlenesse: this man is tormented, and tossed, with an ambition, depending on anothers voice, and suffrage: that man with an hope of gaine,

in the precipitant desire of trafficke, runnes ouer al Countreys, and Seas: Others are in trauaile with a great desire of warre, being euer occupied either in their own daungers, or in perswading other men to perils. There are also some, who like to follow no course; but Death layes hold of them, languishing, and gasping with annoy and wearinesse: so that I make no doubt of ỳ truth of that, which the greatest amongst Poets pronounced, by

way of oracle: Of all our life, that which we liue, is the least part: For the rest; all that other space, is not properly a life, but a time. Euery one alloteth his life, to diuers things: they are miserable, and sparing in holding their patrimonie, but prodigall in losing of time; of time, I say, wherein auarice is onely honest, and not ignominious. But chuse we one, out of the troup of the most ancient in yeares: Verie wel Sir, wee see you haue attai-

ned to the very toppe of humane nature, euen as farre, as a mans age may possiblie reache. You goe on the hundreth yeer, or more: well, cal your yeers a linle to an accompt. Of all this time, tell me how much your creditor hath taken from you, how much your Loue & Mistresse, howe much the commō-wealth, how much your friend; then after this, how manie conflicts you haue had with your wife, what punishment you haue inflicted

vpon your seruãts, what running vp and downe the citie you haue been driuen vnto, for your familiars, and acquaintance. Annexe hereunto the diseases which you haue fallen into, by your owne default: and adde also, vnto this, that which remained, without any good imploymět: Thou shalt thẽ see, that thy yeers are fewer, thãthou makest reckoning of. Cal to mind, whẽ in thy selfe, thou wert resolute in any determination, how many daies

passed away conformably to that which in thy minde thou diddest set down; how many of these profited thee: when thy countenance was fresh, thy heart without feare, what great neede you had of so long a life: then, how many sundry men haue as it were stolen, and impaired it, you no wayes perceiuing, when, or what you lost: how much hath some causeleſſe griefe taken away from you, some vnsauory desire, or flatte-

ring cõuerſation: briefly, after all theſe abſtractions, how little remains, that was properly thine owne; and then thou ſhalt ſee, that for al this thou dieſt, before thou art ful ripe, and before thy beſt time. Who is the cauſe hereof? Why, you liue as though you ſhould liue for euer. Good husbandry neuer comes into your mind; you neuer cõſider what time is ſpent and gone; you ſpend and waſte, as though you had abundance; you feare like a

mortall man, and couet all, like one immortall. Heare what the most of them vse to alleage. At fiftie yeers I will betake my selfe to mine ease, when I am threescore yeer old I wil giue ouer all publike office: I pray ye tell me, where made you purchase of such a long life? who gaue you Letters Patets for liuing a longer time? who can haue the patience, while these things take effect, euen as you haue ordained & set them downe? Art thou not asham'd to

ſerue the refuſe of thy life only to wiſdom, and aſſigne ſuch an age vnto that, which can no more be imployd in any thing elſe? Oh, it is too late to begin then to liue, when we muſt leaue liuing. Is not this a ſottiſh obliuiõ of out mortal nature, to defer good & healthfull couſel, till the fiftieth yeer, and to begin to liue at ſuch yeers, vnto which few euer attaine vnto? Thou ſhalt many times heare the greateſt and mighti'ſt perſonages vtter words to this effect,

that

that they desire repose they commend, & preferre it before all other goods: They would, if securely they might, giue ouer all the iollitie, and triumph, wherein they liue. That great Emperour *Augustus*, to whom God vouchsafed more fauours than to any one, ceased not to sigh after this repose, & to wish for vacations, that hee might bee exempted from publike negotiations: all his speach tended, for the most part, to this ende.

This reſt & tranquillity ſeemed vnto him ſo precious a thing, that not being able effectually to enioy it, he apprehended it in conceit. He which ſaw all things depend on himſelf, which impoſed on all nations what ſtood with his will and pleaſure, thought that day moſt happy, when hee might but lay aſide his worldly greatneſſe. He knew wel, how great toile, the goods of Fortune, which are ſo eſtimable vpon earth, put vs to, and how many ſe-

cret cares they harbor
It would but bee sup
fluous, to make men
on of diuers, that vn
others appeared to be
very happie, and ye
they themselues proue
faithfull testimonials
the contrary, when th
whole accounts of the
yeeres were cast vp. B
by these cõplaints, the
could neuer perswad
others nor thẽselues:
euen at the very instan
when such wordes esc
ped them, their affectio
returned to their old
wont. Out of question

though

ough our life ſhould
xtend euen to a thou-
and yeeres, yet would it
e reſtraind, & brought
to a little compaſſe;
e ſeuerall ages would
conſume al that: & that
pace, which although
Nature conceale, rea-
on might exſpatiate, if
were well guided, it
uſt needs flie from vs
a moment. For, wee
deeme not this time,
ee doe not retayne,
or ſlacken it, by be-
g circumſpect and
duſtrious in all things;
t doe rather ſuffer it

to rowle away, as a
perfluous thing, th
may bee againe recou
red. Throughout o
whole life, wee mu
learn to liue: and, whic
is yet more strange,
through euery hower o
our life, we must learne
to die. There haue been
many great men, th
leauing their places, re
nouncing their estates
offices, and pleasures, i
the height of their a
they sought after no
ther thing but to know
how to liue well: a
yet the most of them

left

this life, confessing
en then, they had not
ained to this vnder-
anding. Euery one hut-
s on his life, and tra-
ls in the desire of fu-
re things, and weari-
esse of present times:
ut he, which bestowes
is whole time in this
actise, and truly dispo-
h all his dayes, in such
life, neither desires nor
ares, what may hap-
n the day after. What
mes to passe? how bu-
soeuer thou art, thy
e passeth away; and
eath wil presently sur-

prise

prise thee: for then
ye, nill ye) you mu
at leasure. They a
modate their liues
their liues expence
charge, they disco
and caſt aboue
Moone. Now the g
teſt loſſe, that can be
life, is retardation. D
lay, takes vp the
yeeres, and plucks fr
thee things preſet, w
it promiſeth thee t
future. An attending
procures great imp
ments, which loſe
day, and depends o
morrowe. Thou d

eſt of that, which is in
the handes of Fortune,
and leaues that at ran-
dome, that is in thine
owne. Wheron caſteſt
thou thine eye? what
wouldeſt thou attempt?
All future things are ac-
companied with vncer-
taintie; wouldeſt thou
knowe why the elder
ſort liue not long? Why,
but obſerue, how olde
men, euen when they
doate, deſire longer life:
they beg by vowes, and
prayers, the prorogue-
ment of a fewe yeeres.
they conceit theſelues

to be yonger than they are; they are flattered with fantasies, and are as fillily gull'd, as if they meant at an instant to go beyond both Death, and Destinie. But if any infirmitie put them in mind, that they are mortall; Oh how dastardly they die! It seemes not that they goe, but rather that they are haled out of this life. Then they can say, how they have been fooles; and that by reason of their follie they had not liued out halfe their life; but

hey could escape this disease, they would liue quietly, and abandon all affaires. Then they call to mind, how they had borrowed, in vaine, that which they were not alwaies to enioy; and that all their labour, and trauell, is now come to nothing. But they are only wise, and they onely liue, which finde time and leasure, wherein to learne wisedome. For, they doe not only beare their yeares well; but, they adde all the time past, vnto their owne.

All the yeeres, which passed before them, they haue ouertaken: and so we likewise, if we be not too ingrate. The famous Authors, of these excellent & sacred opinions, were born for our sakes, they prepared a life for vs. By other mens labors we are conducted to admirable things, drawen and digged out of darkenesse, to bring them to light and knowledge. There are no ages forbiddē vs, we may enter into al. And when we take pleasure, out of

great minde, to issue a little out of the straight siege of humane imbecillitie, there is fitte time enough to fetch our walkes abroade at large. We may dispute with *Socrates*, doubt with *Carneades*, take repose with some, & with others vanquish, and subdue humane nature. Now, seeing Nature admitteth vs to the communion, and fellowship of all ages past, let vs not therefore lose this little and fraile passage of time, but addict our

selues with our whole hearts, to things supernaturall, eternall, and that participate with the best. These people, that hitch from office to office, that importune both others and themselues, when they haue well scudded the streets, trotted soundly vp and downe, from gate to gate, when there is not an open doore but they haue peept in at, when they haue ietted, with salutations from one house to another; in a huge citie, transported

away with other delights, how many would there bee, that they should neuer see? how many that will absent themselues from them, and sende them away with a flea in their eare, because they would either sleep, or passe their time in lasciuiousnesse? Let vs therfore be mindfull of better offices. All men, whatsoeuer, may, when they will, haue priuate cõuersatiõ, with *Zeno*, *Pythagoras*, *Democritus*, *Aristotle*, *Theophrastus* and with other

principall and famous Authors of good and liberall Sciences. Hee shall find none of them otherwise occupied, none but he wil find leasure to entertaine him, none that will not send him back, more happy, more content, and more desirous of his amitie, none that will let him depart emptie handed.

Out of the Booke of Consolation.

IT is therefore a singular consolation, to

thinke, that whatsoeuer all men before haue passed, and all to come must likewise vndergoe, shall or may happen to himselfe. And Nature, in my opinion, made that which was most grieuous, most common vnto all; to the end, that such an equalitie, might asswage the rigor and seuerity of Death. Goe to then, cast thine eye on euery side, vpon all mortall men: and ouer all thou shalt easily discern great and continuall

occasion of griefe. One is vexed with an ambition, that neuer hath repose: Pouerty calles another dayly to his work: Another feares the same wealth, which erst hee desired, and is tormented with his owne wishes. One is afflicted with care; another, with labour; a third, importuned with a troupe of people, that dayly laye siege to the portall of his house. Here's one angry for hauing children, there's another laments for hauing lost

thom. Teares sooner faile vs, than iust cause to lament. Mayest thou not perceiue what maner of life Nature hath allotted vs, when she ordained, that whosoeuer was borne, should enter into the world with cries and teares? Wee came into the world with such a beginning; and all the sequel of our years, is correspondent to the same: in this maner wee passe ouer our whole life. All those goods wherein we delight through a certain

plea-

pleasure but in appa-
rãce, being inwardly re-
pleniſhed with coſinage
& deceit (I ſay, treaſure,
dignities, power, autho-
ritie, with diuers other
things, by which the
blind auarice of humane
care becomes ſtupide
& beſotted) wee poſſeſſe
thẽ with wõderfull mo-
leſtation, men enuie vs
the enioying them, and
euen amõgſt thoſe that
haue them, they rather
threaten, than make the
owner more powerfull:
they are ſmooth, and
ſlippery; one can neuer

poſſeſſe

posſeſſe them ſecurely, there's euer ſome dãger of their perill and ſhip-wrack. And though one did not fear any thing to come, yet ỹ only preſeruatiõ of a great worldly ſtate, is full fraught with cares. If thou wilt giue credit to thẽ, which doe more profoundly looke into truth, our whole life is a puniſhment, we are here lanched foorth into this deepe & inconſtant ſea, where ther is always flood, and ebbe; which one while hoyſtes vp with the waues, & then

throwes

throwes vs down again
with the more damage,
dayly tossing, and tor-
menting vs, whether it
raise vs vp, or bring vs
downe; wee, I say, most
miserable, haue neuer
any settled, or assured
place: we euer hang in
suspence, wee alwaies
floate, we alwayes rush
one against another, and
often-times euen suffer
wracke. We are neuer
out of feare in this vast
Sea, subiect to all kinds
of tempests, and storms,
and those that saile
therein, haue no other

Port, to make withall, but Death.

Out the Booke of Diuine prouidence.

In what maner diuers euils light on good men.

YOu required of me, *Lucilius*, if it were so, that the worlde was gouerned by prouidence diuine, how it could come to passe, that so many inconueniences fell to honest mens shares. I wil yeeld you hereof a more liuely reason, in my written

worke; wherein I determine to proove, that Gods prouidence is ouer all things, and that GOD himselfe, dwelles, and conuerseth amongst vs. There is an amity betweene GOD, and honest men, which vertue maketh and contracteth; and not onely a friendship, but also a neere alliaunce, and resemblance. For, an honest man differs from God, but onely in time; he is his disciple, his imitator, and his true off-spring.

And therfore this magnificent Father, which exactes hardly of his own, that they ſhould be vertuous, hee brings them vp hardly, as ſeuere fathers vſe to doe. When as, therfore, thou ſeeſt honeſt men, and thoſe ſo neer vnto God, trauell, and take paines, mounting vp, by rough and craggie aſcents: and contrariwiſe, the wicked, to ſpende their time in follies, being drowned in ſenſuall pleaſures; imagine how wee delight to raine in

our owne children, and
loose the raines to our
slaues progenie. For
the one, wee contain
them within their due-
ties, by a seuere,& sharp
discipline: for the other,
wee lay the bridle on
their necks. Thou mayst
euidently perceiue the
like taken by God: He
lets not an honest man
haue his head; he proues
hee tries, hee prepares
him for his seruice.

Out of the same Booke.

Of the meanes how to endure aduersity.

WHy doe so many euils happen vnto good men? there can nothing occurre, which is euill, to a good man. Contrary things moouе him not. Hee esteems all aduersities, as so many exercises. Who is that honorable man, which is not desirous of some noble and vertuous labour, and euen with hazard, and perill,

to go forward in honorable endeuours? vertue pines and weares away, if it haue not an opposite. Then she appeares what she is, of what value, and what she is able to performe, when by patience, she discouers her puissance. Let honest men therefore take euerie thing in good part, and turne vnto good whatsoeuer happens vnto them. It is all one, what thou suffereſt: but how thou suffereſt, take great heed. Seeeſt thou how fathers, &

mothers sometimes intreate their children. Fathers commaund their children to endeuor, to go about a thing speedily, they cannot endure that they should be idle, no, not on Holy & Festiuall dayes; and in briefe, they often-times bring both swear, & tears into their eies. Contrariwise mothers, they would haue thē alwayes vnder their noses, in ỹ chimny corner, & in the coole shade: they would neuer haue them crie by their willes, neuer afflicted,

annoyed, or any waye troubled. God carries Fathers heart, toward honest men, his is more man-like loue, he tosses and harries them vp and downe, with trauaile, griefe, and losse, to the ende they should purchase by this means, true and powerful force. But those bodies, that we put out to grasse, do not only faint vnder labour, but they languish in idlenesse; and vnder their owne burden, and waight, sinke, and fall downe. That felicitie,

which was neuer ſo much as ſhaken, cannot ſtand out a geat ſtorme. Amongſt many other ſingular ſayings of our friend *Demetrius*, this pleaſeth mee well, the which is alwaies freſh in my memorie, & ſoundeth as it were in mine eares. I thinke no man, ſaith hee, more vnhappie than hee that neuer had anie aduerſitie, or euill Fortune. The more labour, and toyle, the greater and truer honour.

Out of the same Booke.

Of Prosperitie.

PRosperitie falleth out to the vulgar sort, to base and abiect spirits: but it is proper to a worthy & famous man to subdue calamities, & whatsoeuer daunteth mortal mē. I iudge thee miserable, in that thou neuer wert so; & vnfortunate, in neuer meeting with any mishap. Thou hast past al thy life, without hauing an enemie: no man by this can de-

cerne of thy worth, nor thou thy ſelfe of thine owne. To knowe our ſelues wel, it is needful to make ſome trial: & who can doe this, that neuer came to proofe? vertue deſires danger, and obſerues to what it tends, what the ſcope thereof is; and not what ſhee muſt endure, for to attaine to the ſame: For, euen her very indurãce, is a great part of her glory. A Pilot may bee well knowen in time of tempeſt; a ſouldier, in the heat of battell. How

shall I knowe thy courage in resisting of pouertie, as long as thou swimmest in wealth? How may I discerne, with what constancie of minde, thou art able to withstand Infamie, Ignominy, and the peoples hate, if thou walloweſt in generall applause; if an insupplantable fauour, by a certain inclination of harts and affections, prosecute thee perpetually? The calamitie, is a spurre vnto vertue: whom God loues, therefore, thou

he proues, he hardens, he acknowledgeth, hee visits, he exerciseth. Cõtrariwise, those whom he seemes to flatter, and spare, he doth but weaken, & effeminate them, for euils to come. Why doth God afflict the better sort, with sickenesse, griefe, and discommodities? Why, in a camp, are the most perillous actions commited to the most couragious, and valiant? Why doe Captaines sende out choice souldiers to giue the enemie a *Camisado*,

to discouer a way, to winne a passage, and to driue them away that guarde the same? There is none of them will say, my Captaine hath done me wrong; but rather, hee holds mee in great esteem: The same must they alleage, that endure euils sent from God, whereat cowards and effeminate men lament. God thought vs worthy, as in whom to make triall, how much humane nature is able to suffer and endure. Shun pleasures, flie this feeble

and effeminate felicitie, which distempers & in-tenerates the hart, drowning it in a perpetuall drunken sleepe, if sometimes there happen not another contrary accident, to put him in mind of his humane condition. Ah, is it not farre better to support a continuall infelicitie, which inuiteth vnto vertue, than to stoope vnder an infinite burde of prosperities? And therfore God deales with honest men as masters do with their schollers, who set the

greatest lesson, & taske
of whom most hope
conceiued. I pray yo
tell me, Doe you thin
that the *Lacedæmonian*
hated their children,
when they made such
triall of their nature,
condition, as to whi
them publikely? The
fathers themselues, an
mated them to bea
couragiously the ict
of the whips: and b
lamentably lashed,
halfe dead, they yet
quested them to
lash vnto lash. No m
uell then, though

tempt, and hardly intreate, the more generous spirits. To bee in dayly daunger, makes vs lightly esteeme the same. Thus are the bodies of Mariners hardened vnto the Sea. Thus growe knobs in the poore Labourers hands. Thus are the souldiers armes trained vp to throwe a dart: The members of those that runne, made nimble to passe the race. To conclude, that part is strongest in any one, that most is exercised. There

is not so firme nor solide a tree, as that which the winde oftenest beateth vpon: for, by being thus beaten and blasted, it knits together, and spreadeth his rootes more firmely in the earth. I remember also, that I heard this couragious speach from *Demetrius*: O immortall Gods, sayd hee, I complaine of you for this one thing, that you made mee not sooner to vnderstand your will: For, I would haue come thither of

my ſelfe, whither I goe now, but beeing ſent. Will you take away my children? Why, here they are. Will you haue away one part of my bodie? why, take it freely. It is no great matter, which I promiſe: for I muſt leaue it all, ere it bee long. Will you haue my ſoule? Why not? it belongs not to mee, I will not hinder you, from taking that which you haue giuen me: you ſhal, with heart & good will, haue whatſoeuer

you demand. But what then? I had rather offer it my selfe, than give it, when I am demanded: what need you to haue taken it away from me? You may indeede take it, but you shall not take it from mee; for nothing is taken away, but from him that resists: but I am not constrained, I endure it not against my will, & herein I yeelde not to God, but onely consent to his will. The fire tries gold, and mysery men of courage. But why then

doth God endure the iniuries done to good men? Why, quight cõtrarie, hee doth not endure it. He remoues all euils, far off from them, wickednes, ill thoughts, corrupt counsels, couert luxuries, and auarice, which is alwaies prying into other men. Hee guardes them himselfe, and keepes them close by him: would any body peraduenture require of God, to guard their goods and chattels also? They discharge God of this labour, in making

no account of externall things. Among others, *Democritus* remooued all his wealth farre off; he supposing, that it would but bee a burden, to a good vnderstanding. Imagine therfore, that God thus speaketh vnto thee; Why complaine yee of me, you that haue delighted in equitie? I haue ouironed others with falle prosperities, & occupied their spirits with a long and lying dreame. I haue outwardly adorned the with gold, siluer,

& luory, whē as inwardly they are of no value. Those which, at the first sight, seem happy, if you but obserue them well, not in the place where you meet them, but secretly some where else, they are sordid, base, and miserable, and are but like their owne walles, outwardly painted, & set forth. This is not true, and perfect felicitie; it is but a rinde or barke; and that also, but slight, and thinne. And therefore while they can hold out, & shew them-

selues in no place, but where they like best, they glitter, and abuse mens iudgements: but if an accident fall out, that doth but discouer, and display them, then we may easily perceiue, what deepe villany lies hid vnder adulterate shewes. But, to you, on the contrary, I haue giuen certaine goods, and those that wil continue: The oftner they are turned, or beheld on euery side, the better and more resplendent they will seeme; which is to say,

lightly

lightly to esteem of any thing that is feared, and to disdaine that which ordinarily is desired: you doe not shine outwardly: all your goods stand inward. So doth all this world: it contemnes external parts, being content with the contemplation of it selfe: All the wealth thereof is inward. Your felicitie is to haue nothing to doe with worldly happinesse.

A Sermon of Saint CYPRIANS, Bishop of Carthage, concerning Mortalitie.

THE ARGVMENT.

IN this Sermõ, made for the consolation of such Christians, as then were visited with the plague, Saint CYPRIAN exharteth all those that truely laue the Lord, chearefully to leaue this earthly life, when God calles them away; confir-

ming the same by diuers reasons, and shewing afterwards that death is a way, which the wicked also must goe: and bee teacheth euery one how to obserue the difference betwixt the one, and the other; that is to say, the good are called to happie rest, and the wicked, to eternall punishment.

THough many, amongst you, my deare brethren, haue your vnderstādings so settled, your faith so firme, and your

soules so eleuated vp to
heauen, that they are
not so much as shaken
by seeing the plague, on
all sides, to sweep away
so many: but, like a rock
immoueably planted,
they withstand, without
bouging, the violent
stormes of the world,
breaking the raging
waues of this present
life, in stead of being
battered or broken by
them; & finally are not
ouerthrowen, but only
proued by temptations.
Yet, seeing some amongst
the people halfe dam-

red and discouraged; either for want of good resolution, by reason of their little faith, respect of the loue which they beare to this world, or through the tenderneſſe of their ſexe, or (which is worſe) for want of good inſtruction; ſo as wee can not ſee them employ that celeſtiall force, and vigor, wherwith their hearts ſhould be armed: I could not contain my ſelfe according to my weake power, from ſuppreſſing this effeminate cowar-

dize,

dize, by a preualent dis-
course taken out of the
holy scripture; to the
end, that those which
haue begun to feele, that
God is their Father, and
Iesus Christ their Sau-
our, they may doe no-
thing vnworthy of a
Christian, or of the true
childe of God: For,
most deare brethren, he
that fights vnder the en-
signe of God, which in-
habiting in the celestiall
pauilions, aspireth to
none but high matters,
hee must truely know
himselfe, and wee must

not

not in any wise be deie-
cted, or astonisht at the
otments, or tempests
of this worlde: seeing
God hath aduertised vs,
hat these things must
come to passe: instru-
cting and teaching vs,
by the exhortation of his
louing, & carefull voice,
and preparing and forti-
fying the people of his
hurch, to beare such
things, as must happen,
atiently; he hauing de-
lared, & fore-told, that
he earth should be affli-
ed in euery quarter, by
ire, famin, plagues, &

earth-quakes. As alſo, for feare we ſhould fall into deſpaire, through the ſtrangeneſſe of ſo many euils at once oppreſſing vs, hee hath diuulged before, that the afflictions ſhould be more ſharper in ỳ later times. Seeing whatſoeuer hee foretold, is now accompliſhed, let vs conceiue hereby that all his other promiſes in like manner ſhall be fulfilled, as he himſelfe hath ſpoken. When you ſee all theſe things come to paſſe, know that the kingdom

of heauen is at hand. My deareſt brethren, this kingdome hath already begun to come vnto vs: for, the reward of life, the ioy of eternall ſaluation, perpetuall bliſſe, the poſſeſſion of Paradiſe, which were loſt by ſinne, returne vnto vs, ſo ſoone as wee leaue the world. Now, when celeſtiall things exceed the terreſtriall; great, thoſe but little; and eternall, thoſe tranſitory and fraile; Is ther then any occaſion to be grieſe and anguiſh of

minde? and who is the
affrighted and daun
man, but he that is
stitute of Faith, & hope
In effect, it only belong
to him to feare death
that would not go vn
Christ: and he refuseth
to goe vnto Christ,
which beleeueth not,
that then hee begin to
raigne with Christ.

Abac 2. Rom. 1. It is written, The iust
man liues by faith. If
thou beest iust, and li
uest by faith, firmely be
leeuing in God, why art
thou not forward to go
to Christ, who call

thee

thee? Why doest thou not imbrace Gods promises? Why reioycest thou not, to be deliuered from the power of the wicked? *Simeon* the iust, which in true faith yeelded himselfe to Gods obedience, knowing by reuelatiõ, that he should not die, before hee had seene Christ, and the little Infant called Iesus; being come into the Temple with his Mother, hee knew then that Christ was born: whom hauing seene, hee knew that the ende of his life

approached: wherfore, reioycing in his death to neere at hand, and being assured that God would presently call him, hee tooke the Infant in his armes, & praising God, hee cried out, and said, Lord, thou sufferest now thy seruant, to depart in peace, according to thy Word; for mine eyes haue seen thy saluation. By this hee did declare, and make euident, that Gods seruants are in peace, and enioy a free and quiet repose, when wee are drawen from

the violent waues of this world, and that we enter into the Port of eternall securitie and safety; when after the defacement of this present life, we attaine to most glorious immortality. For, this is our repose, our assured peace, our firme, and perdurable security: and in this world, what is there more to bee found but a dayly conflict and combate with the diuell? a continuall warre, where wee must be dayly at hand blows, to receiue and entertain

his charges? We came on our armes, in front, vpon the flanke, and on the back, auarice, impudicity, choler and ambition: we must wrastle incessantly, & with losse of breath, against the desire of the flesh, & the allurements of the world. Mans vnderstanding, being assaulted & battered on al sides by Sathās artillery, knowes not whither to retire, or how to resist, but with great danger. If auarice be vanquished, then cōcupiscence marcheth fair & large

this be repelled, ambitiō giues ý onſet. Ambitiō being diſcōfited, choler is in a mutinie, pride mounts on horſebacke, drūkennes ſtorms, enuy giues th'alatme, diſcord cuts off all hope of recōciliatiō. Thou art vrged to do that which the law forbids: thou promiſeſt that which is not lawful for thee to perform. Seeing the ſoule is continually ſubiect to ſo many euils, ſeeing ſo many dāgers attend vs without ceaſſing, is it poſſible that wee can take any great

pleasure, to be hereamongst the diuels glittering & trenchãt blades. Wee might rather be desirous, by a ready and sudden death, to be quickly conueyed to Iesus Christ, as he himself hath sufficiẽtly summoned vs, saying: Verely, verely, I say vnto you, you shall weepe and lament, and the world shall reioice: but your sadnesse shal be conuerted into ioy. I know no man but he takes delight to go to a place, where mirth is: and no body

Iohn 16.

seekes after sadnesse and mourning. The same Lord sets downe, when our sadnesse shal be turned into ioy, saying: I will see you once again, and your hearts shall reioice, when no man shal be able to take your ioy away from you. Seeing then that there is nothing but ioy, in seeing of Iesus Christ, and that wee cannot bee truely ioyfull, but in seeing of him; what a blindnesse, and folly is it, to loue anguish, & the trauels and miseries of the world, in

stead of chearefully imbracing the life & ioyes eternall.

This fals out, my deare brethren, for want of faith: Men thinke, that what God promiseth (who is truth it selfe, and whose word is eternall, and inuiolable towards those that beleeue) should not be performed. If any honorable mã of authority, and place, should promise thee this, or that; thou wouldst make account of it, beleeuing that he, whõ thou knowest to be very obseruant

of his word, would not abuse, or deceiue thee. Hearkē therfore to God who speaks vnto thee: & yet like a disloyal wretch as thou art, wilt thou stil wauer in inconstancie? God promiseth vnto thee perpetuall & eternall life at thy departure out of this world: doubtest thou thereof? This is the true ignorance of God, to offend by incredulity, Iesus Christ, the Doctor of all beleeuers, to liue faithlesse, in the house of faith, which is the Church. Christ the

Author of our good & saluation, shewes the profit which redownds vnto vs, by death: when hee obserued his disciples sadnesse, because he had told them of his departure out of this world, he said vnto them, If you loued mee, you would be ioyfull for my going to my Father: teaching vs by this, to bee merrie, and not sad, when our friends doe but as it were dislodge out of this life. Saint *Paul* being mindfull of such a matter, entrea-

Iohn 14.

teth

teth therof in one of his Epistles, and sayeth; Christ is gaine vnto me both in life and death: he reputing it for a wonderfull gaine, to bee no longer detained by the snares of this world, to be no more subiect to the sinnes and vices of the flesh, to bee exempted from all afflictions, deliuered from the diuels iawes, and to goe into the ioyes of eternal saluation, whither his Sauiour called him. Phil. 3.

Some wonder, to see the heate of this disease,

lay hold on Christians, aswel as on Infidels: as if Christians had receiued the promises of the Gospel, to bee touched with no discõmodities before the performãce of the same, but to enioy at their pleasures, the happinesse of this world: whereas on the contrary he is tormented with a thousand euils here below, that by this means he may conceiue how eternal ioyes are reserued for him. But whereas we finde it strange, that the plague

should

shuld sweep away Christians, aswel as Infidels; haue we any priuiledge in this worlde, from others, so long as we are clad in this mortall body, correspondent to the lawe of our first birth? While we liue here belowe, wee are ioyned with other men, by the bonds of this corruptible flesh: but so in spirit wee are separated from them. While therefore this corruptible puts on incorruption, our mortall parts be made immortall, and

that we ascend to God our Father, all the discommodities of the world are common to vs, and we haue our shares therein with other men. For example, when any Frosts procure ỹ earths sterility, euery one hath his part in the famine ensuing: If an enemie take into his hands any towne, all the inhabitants lose their liberty together: when the seasons are cleare and scorching, all are constrained to endure this drought: and if the

rockes split a shippe a-sunder, the passengers perish. We are subiect, as others be, to the infirmity of the eyes, to burning agues, and to all kinds of diseases, that afflict all the members of the body, as long as we liue a mortall life in this world, aswell as other men. Nay, and if a Christian man doe but well vnderstand, vpon what couenants hee beleeued in God, hee will conceiue, and be clearly resolued, that he ought to bee in conflict, more

than others, by reason hee hath a continuall warre, aboue all others, against the diuel.

The holy Scriptures teach & admonish vs of this: saying, My sonne, when thou entrest into Gods seruice, bee firme in righteousnes; feare, and prepare thy soule for temptation. Also, perseuer in sorrowe, and feare, be patient in humilitie; for yron tryes both golde and siluer. In this manner, *Iob*, hauing lost his goods, and children, and being all

spread ouer with botches and sores, yet was hee not vanquished for all this, but onely tried: considering that in all his paines, and griefe, hee shewed the patience of a man, that feared God, when hee sayd, Naked came I out of my mothers wombe: and naked I must returne to the earth againe. GOD gaue, and GOD tooke away, as God would, so hath it happened: blessed be ỹ name of ỹ Lord. And his wife importuning him to Iob 1. & 2

growe

growe impatient, and to belch out some blasphemous cõplaint against God; his answere was thou speakest like a foole, for if wee haue receiued good from Gods hand, why should we not also suffer euils from him? During al these hard accidents, *Iob* neuer let any thing slip out of his mouth, wherein God might be offended. For, so God himselfe witnesseth, saying vnto Sathan, Hast thou well considered my seruant *Iob*, how ther is not his like in the

worlde? *Tobias*, after so many religious workes, and so high commendations of his charitable pitie, became blind: and yet for all this he feared and blessed God in his afflictiō: and he was the more worthy of praise, in withstāding his wiues temptation, who would haue corrupted him, saying, Where are thy good deedes. Thou soundly feelest now, the euils which thou endurest: but, hee being setled in the loue of God, and armed with the re- Tob. 2.

ucrence of his name, to
support all affliction, he
yeelded not in furie to
such an assault, but ho-
noured the Lorde the
more, by this his second
patience: so that after-
wards this testimoniall
was giuen him by *Ra-*
phael, saying: It is an ex-
cellent thing, to vnder-
stand, and magnifie the
workes of God: for
when thou and thy faire
daughter *Sarra* prayed,
I presented the same be-
fore the face of the
Lord. And when thou
didst bury the dead with

out delay, rising euē frō the table for this purpose, I was sent to proue thee, and to heale thee, and thy faire daughter *Sarra*: for I am *Raphael*, one of the holy Angels, which assisteth, and am cōuersant before Gods brightnes.

The righteous alwaies shewed themselues patient, and the Apostles knew well the Lordes meaning herein, that his seruaunts should not murmure in aduersitie; but couragiously, and patiently endure whatsoeuer

soeuer fell to their share in this world. There was no sinne that the Iewish people ran oftener into, thā this of murmuring and impatience against God; as he himselfe declareth, whē he addeth, Let them cease from despiting me, and they shall not die. Dearest brethren, wee must not murmure in aduersity, but patiently and constantly indure whatsoeuer may happen, calling to minde what is writte, that an afflicted spirit is an acceptable sacrifice

Psal. 51.

nto God; and that hee
riects not the humble
nd contrite hart. The
oly Ghoſt alſo ſpeakes
y the mouth of *Moyſes*,
he Lord thy God ſhal
fflict thee, & ſend thee
amine, to make thee
ooke into thine owne
art, whether thou kee-
peſt his commaunde-
ments or no. Alſo, the
Lord your God, temp-
eth you, to knowe whe-
ther you loue the Lord
your God, withall your
hart, and with all your
oule. Obſerue, how *A-*
raham was acceptable

Deut. 8. 13.

vnto God, when to o
bey him, he made no
count to lead his owne
sonne to death, and so
was ready to be a par
cide. Thou, which can
not loose thy sonne, be
being subiect to death
as others are, what
wouldest thou doe, if
God should sentence
thee, to put thy selfe to
death? Faith & the feare
of God, should make
thee ready to performe
whatsoeuer his pleasure
is. Though thou lo-
sest thy goods, though
diseases vexe and tor-

ment thee on all sides: though thy wife, thy children, thy friends be haled frō thee by death, all this should not make thee to shrink, although such blowes bee very heauie: such trials ought not to quaile and daunt the faith of a Christian, but rather stirre vp his force, and courage to fight; considering that the assurance of a future good, should make vs contemne the annoyaunce of all present euils. There can bee no Victorie, be-

fore the battel fought: if after the comming to hand-blowes, the field bee left by either side, then the victor obtains a glorious crowne. A good Pilot is discouered in the storm, and a good souldier in the conflict. It is but ridiculous, to braue and brag, when blowes are far off: to set vp the bristles against aduersitie, is a certaine brand and marke of vertue. The tree, deep rooted in the earth, is not shakē with the blustring of windes, the ship that

is well keeled, and strongly ribbed, may well bee tossed, but neuer pearced by the waues: when wee winnowe the corne in the open ayre, the sounde graine feares not the winde, which quickly blowes away the straws and chaffe. Euen so the Apostle S. *Paul*, after his shipwracks, whippings, long and durable afflictiõs of body, protested, that such trials hurt him not at all, but rather did stand him in great stead, so that in the full

course of all these ca-
lamities, hee profited
the more in good. An
2. Cor. 12. angel of Sathan, said he,
the sting of my flesh
was sent to buffet mee,
for feare that I might
bee puffed vp: for the
which I thrice prayed
vnto the Lord, that it
might bee remooued
from mee; and hee
sayd, Let my grace suf-
fice thee, for my vertue
is perfected in infirmi-
tie. When as therefore
some infirmitie, weak-
nesse, or other aduersity
doth rage, then our ver-

me is made more perfect: If proued faith perfect, at last it is crowned: according to that which is sayd, that the furnace tries the potters vessels; and temptatiõs, righteous men. For the rest, they which knowe not God, differ from vs in this point, that they murmure and complaine in aduersity: and, contrariwise, afflictions are so farre from distracting vs, from pietie, and Iustice; that wee are rather fortified by them amidst griefes,

and sorrow it selfe. If the bloody fluxe did weaken vs, if heate make the infirmities of our mouthes more grieuous, if our stomacke be sore with continuall vomiting, if our eyes looke red like blood, if any one lose his feete, or other members, when hee is constrained to cut them off, because they are ready to fal away in pieces; if by diuers lãguors & maladies, happening to the body, the strength of the legs come to diminish, the hearing be

deafened

deafened, or the ſight dulled, all this learnes vs to profit more and more in the grace of God. What notable valour is this, to enter couragiouſly into the field, againſt ſo many plagues and euils? Can any man obſcure his excellencie, that ſtands firme, amidſt ſo ſundry reſolutions, without declining or falling to them, that put not their truſt in God? Hee muſt vnfainedly reioyce, and thinke the time well employed, when in making trial of

his faith, and trauailing couragiously, we march vnto heauē by the strait gate, to receiue from Christ our Iudge the reward of our faith, and of eternall life. Let him feare death, who hauing neuer beene regenerate with water, and the spirit, is ordained to hell fire. He that hath no part in ỹ crosse and death of Christ, hee that enters by the first, into the second death; he, that when he leaues this present life, is tormented with perpetu-

all flames: hee, that onely ſtands, through Gods patience, whoſe ſorrow and griefe is only differred, and not forgotten: Let ſuch an one, I ſay, feare death. Many of our brothers are dead of this plague, which is to ſay, many of them are deliuered out of the worlde. As ſuch a mortalitie is a plague to the Iewes, & Painimes, who are Chriſts enemies; ſo is it a comfortable departure to the ſeruants of God.

Though the iust die, aswell as the vniust, yet think not that good men die the like death as the wicked. The children of God are taken into a place of ease, & repose; but the reprobate are drawen to the punishment of eternal fire: the beleeuers are presently taken into protection; and the infidels receiue such punishmēt, as they deserue. My deare brethren, we are euill aduised, being ingrateful & forgetful of Gods benefits, & not acknowledg-

ing the graces, which he hath bestowed vpon vs. See how our daughters carrie their honor vnspotted out of this world, fearing neither the menaces, violation, or villanies, of the enemies of Christs religion: yong lads haue, by this meanes, escaped the slippery paths of youth, and haue happily gotten the goale, to obtaine the crowne of their continencie, and innocencie: the tender woman needs no more to feare torments, hauing gained

by a light, & easie death, this priuiledge, that the hang-mans hand hath now no power ouer her. The time, and apprehension of such a death heateth the lukewarme, confirmes the feeble, rowseth the sleepie, constraineth those reuolted to returne vnto the Church, inducth Idolatrers to imbrace the doctrine of the Gospel, procures the faithfull, that, of long time, haue made profession of this Religiõ, to enter into repose; & they lately

come into the Church, in great number, gather assured strength & courage, from that time forward to fight, without any feare of death, when dangers present themselues; being entred into the skirmish, in so troublesome, and perillous a time. Furthermore, dear brethren, is it not a cõmendable, and necessary thing, that by this mortall maladie, the thoughts and affections of euery one should be reuealed? We may now see whether the found

will assist the sicke, whether one kinsman, according to God, hath loued another; if Masters haue had compassion of their slaues languishing; if Physicians haue visited those patients, that implored their helpe, if the insolent refrained their violence, if theeues and pilferers, by the feare of death, haue giuen ouer their insatiable thirst of auarice, if the proud haue bowed their heads, if the wicked haue bridled their impudencie, and

briefly,

briefly, whether the rich, that haue loſt their children, & neereſt kinred, ſeeing themſelues now deſtitute of heires, & ſucceſſors, doe diſtribute their almes liberally to the poore.

And though the plague ſerued to no other end, but to put into Chriſtians a deſire to ſhed their blood for Religion, learning in ſuch a time not to feare death, this would bee a ſingular benefit. This viſitation is rather an exerciſe, than a death vnto vs: It giues occaſi-

on to the mind to glory in the force giuen vnto it, and making death cõtemptible, it disposeth vs to run hastily to the receiuing of our crown. But some body perhaps will replie, and say, That which grieues me in this mortalitie, is, that being prepared to maintaine Religion, and feeling my selfe disposed to endure death couragiously and ioyfully for Gods name, I am deprined of this benefit, by the preuention of death. I answere first, That to

suffer for Iesus Christ, lies not in thine owne power, but is a gift of God: and then, thou canst not iustly complain, for losing of that, which peraduēture was not requisite for thee. For the rest, God who searcheth and knoweth the heart, and the secret thoughts thereof, sees thee; &, if thou speakest frō a pure & vncorrupted hart, he approues & cōmends thy good will; and discerning the vertue which hee himselfe put into thee, he will re-

ward thee for the same. When *Cain* offred sacrifice vnto God, hee had not yet killed his brother; and God, notwithstanding, cõdemned his paricidie, not thẽ perpetrated, hauing discouered his deep malice, and pernitious determination: and euen so, when the seruants of God secretly resolue and determine in thẽselues stoutly to maintaine the truth with the expẽce of their owne blood, God who sees their good minds and hearts doeth crown

them, aſwell as if they had performed the cõbate. There is a great difference, betweenſaying, that will was wanting to Martyrdom, and that martyrdome was wanting to will. Such as God findes thee, whẽ he cals thee, ſo he iudgeth thee; euẽ as he himſelf proteſts, ſaying, And all the Churches ſhall knowe, that I ſearch the reines, and hart. For, in other reſpects, God demands not our blood, but our faith. Neither *Abrahã*, *Iſaac*, nor *Iacob*

were slaine: and yet nevertheless, they are ranked amongst the chiefe Patriarkes, bearing the titles of faith, and righteousnes; & whosoever is faithful, iust, and worthy of prayse, he comes to the table, & banquet of these Patriarkes.

To resume our former discourse, let vs call to mind, that we must performe Gods will, and not our owne; following that prayer, which Iesus Christ hath taught vs. What is it, but to disturbe, & ouerthrowe

all piety, when demanding that the wil of God may be fulfilled, we recoyle, and drawe backe, when he would take vs out of the world. When we thus hang taile, and like rebellious slaues, come not in our masters presence, but with euill will, and by compulsion, leauing the world, because it would be a fault to doe otherwise, & not through any desire we haue to rest satisfied in the wil of God, how can we request, at his hands, the heauenly

rewards, to which wee doe not approach, but by compulsion? Why doe wee pray, that his kingdome may come, seeing wee take such delight to remaine in the prison of the worlde? Why heape we prayers vpon prayers, that the generall restauratiō of all things may approach, if our greater, & more affectionate desires would rather serue here below, the enemie of our saluation, than to raigne aboue with Iesus Christ? But, that the testimonies

of diuine prouidence may the better be layed open, & that we may vnderstand, that the Lord (who fore-knoweth all things to come) hath care of his childrens saluation, it so happened, that one of our companions in the Ministerie, being pluckt downe by this disease, and perceiuing himselfe neere to death, demaunding the Eucharist, as if hee aspired to God, and had bin drawing his last gasp, an honorable yong man, very maiesticall, high of

ſtature, and welfauoured of countenance, being ſo relucent, that no humane eye could firmely behold him, appeared, & was ſeen by this man, being rather out of, then in this worlde. Then this glorious yong man, with a lowd voice, and as it were in choler, ſaid vnto him ſicke: You feare aduerſitie, you would not willingly remoue; what ſhould I do vnto you? It is a voyce, which chides, and admoniſheth vs, & iumps not with their deſires

which

which feare perſecution, and care not for going to God, but to prouide ſtill for hereafter. Our brother, and companion in dying, learned a thing, which all ſeruiuants ought to thinke vpon: for, he vnderſtanding it, when hee went out of the world, it was told him, to the ende, that he ſhould deliuer it vnto others, and hee vnderſtood it, not onlie for himſelfe, but for vs. For though he haue need to learn, that is ready to goe out of

this world, yet this man learning at his last hour, he was truely admonished, to the end that we, which survive after him, may learn to vnderstand that which is expedient, and necessary for vs. How often haue we, of little faith, vnderstood? how oftē hath the Lord vouchsafed to teach vs? How often hath he cōmaunded mee, to protest and preach, incessantly before you al, that you should not lament for your brethren, whē it pleaseth God to call

and to deliuer them out of this worlde, seeing I knowe, that they do not perish, but precede, and go before those that remaine behind; and that we may be grieued, or a little touched for them, as for friendes that remooue to some other place, or that embarke themselues, to arriue in a good Port: But wee must not lament, nor weare mourning weeds for them, here belowe on earth, seeing they haue now put on white roabes in heauen: We

must not giue the Painims iust occasiõ to tax, & reprehend vs, when they shal see, that throgh immoderate loue, wee seem to iudge those perished, & forgottẽ, whó otherwise we affirme, to be liuing with GOD; whẽ they perceiue, that by euident testimoniall of our thoughts, we cõdemne the faith, whereof we make profession by mouth. In this wise, we should ouerthrowe our hope and beleefe: that which we say, would but proceed frõ hypocrisie:

It is nothing to appeare couragious in wordes, if we ſubuert the trueth by effects.

The Apoſtle S. *Paul* condemnes, & ſharply reprehends thoſe, that are too ſorrowfull for the death of their kinſmen, and friends. Brethren, ſaid hee, I would not that you ſhould bee ignoraunt concerning thoſe that ſleep; to the end, you may not lamēt like thoſe that haue no hope. For if we beleeue, that Ieſus Chriſt died, and was raiſed again, in

1. Theſ. 4.

like manner they that sleepe in Iesus, God will bring thē vnto him. He sayes, that they, which are void of hope, sorrow for the death of their friends. But we that liue by hope, which beleeue in God, which are assured that Christ died, and rose again for vs, remaining in Christ, & rising againe, in, and by him; why should we refuse to goe out of this worlde? why do we mourn, and lament for our friends, which GOD takes to himselfe, as if they peri-

shed? Why giue we not eare to our Lorde and God, Iesus Christ, admonishing vs, and saying, I am the resurrectiō; he that beleeues in me, though he be dead, shall liue: and whosoeuer liues, and beleeues in me, shall neuer die. If wee beleeue in Iesus Christ, let vs giue eare vnto his sayings, & promises; that, in stead of dying eternally, we may vndoubtedly and ioyfully come vnto our Sauiour, with whom we shal liue and reigne for euer. Ioh. 11.

For, this our temporall death, it is but a passage vnto immortality, and we cannot attaine to euerlasting life, before we dislodge, and remoue out of this world. Death is not a going foorth, but a passage, and transportation out of the way of this life, to eternall rest. Who is he, that doth not merrily go forward, when there is any possibility of his honor & profit? Who refuseth to be trãsformed & chãged into the image of Christ, and quickly to

come to the graces of God. Our conuersation, Phil. 3.
saith S. *Paul*, is in heauen, from whence we look for the Lord Iesus Christ, who shal chãge our vile bodies, to the end they may be conformable to his glorious body. Our Lord Iesus Christ promiseth, that we shall be such, when he intreated his father for vs, that we might bee with him, that wee might liue in his eternal mansion, and that wee might reioice in his heauenly kingdome: Father, said he, I

desire, that those whom thou hast giuen me, may be where I must be, and that they may see the glory, which thou gaueſt mee, before the world euer was. He that is to go to the Court of Iesus Christ, & into the light of the kingdom of heaue, should not weep and lament; but rather, according to the promise of the Lord, and the certaintie of his word, he should reioice at his departure, and transportation. To this end we read, that *Enoch*

was trãslated, it so pleasing God, and the holy Scripture affirming, in *Genesis*, *Enoch* walked according to God, and was no more seene, for God tooke him vp. See what it is to please God; for, it is to be taken frõ the corruptions & contagions of this world. Gen. 5.

The holy Ghost also teacheth vs by ỹ mouth of the wise man, that those whom God loues, he quickly deliuers out of this world; for feare, lest soiourning there too long, they might be in- Eccle. 14.

fected

fected with the ordures thereof. The iust man, Wisd. 4. saith he, was take away, to the end that malice might not depraue his vnderstanding: for his soule pleased God, and therefore made haste to be remooued from out the midst of iniquity. In the self same maner, the faithfull & deuout soule runs a great spirituall pase, towards her God, saying: O God of armies, my soule sighes, Psa. 84. & makes haste towards Gods Courts.

For the rest, it belongs

to him, that takes all his pleasure in the worlde, that suffers himselfe to be caught with the bait of earthly delights, and the flatteries of the flesh: such an one, I say, it concernes to desire to tarrie long in the world. But seeing ỹ world hates the childrē of God, why loueſt thou thine enemie? why foloweſt thou not, rather, Iesus Christ thy Redeemer, who so ardently loues thee? Saint *Iohn* admoniſheth vs very earneſtly in his firſt Epiſtle, saying, Loue

1. Ioh. 2. not the worlde, nor the things that are in the world. If any man loue the worlde, the loue of the Father is not in him. For, all that is in the world (that is to say, the concupiscence of the flesh, the desire of the eyes, & the pride of life) are not of the Father, but of the world. The world, and the desires thereof passe away: but hee that performes the will of God, liues forever, euen as God himselfe is eternall. Let vs therfore, deare brethren,

attend

attend patiently, whatsoeuer God sends, with a pure vnderstanding, an assured faith, and a constant resolution. Let vs driue away, far from vs, the apprehension of death, and bee mindfull of ỹ immortality which is to succeed. Shew we our selues such, as our profession imports, not to lament the death of our frieds; but our hour being come, let vs mertily, and chearfully goe to the Lord, when hee calles. For, seeing Gods seruants should bee al-

wayes prepared to this point, they ought most of all to be so now, considering how the world declines; it being alleged with infinite euils that ouerwhelm it. We haue seene, and passed many dangers: these are but slight euils, in respect of those that are to come: we may therfore thinke our gaine great, in going out of the same so quickly. If the wals of thine house shake with age, if thy roofe totter, if thy hole edifice, not being able any longer

to ſtand, preſage a neer fall, and ruine, wouldeſt thou not make more thā ordinary haſte to bee gone? If thou wert ſaying in the main ſea, and that a furious ſtorme, ſwelling the waues with the winde, ſhould threatenthy ſhipwrack, wouldeſt thou not indeuour to recouer ſome Port? Behold the world; how it ſhakes, and is ready to diſſolue, manifeſting in the ende, her vtter ruine: Why therfore thinkeſt thou not on God? Why reioiceſt thou not

at the

the condition wher
thou ſtandeſt, ſeeing
ſelfe taken betimes o
of thoſe mines, & ſhip
wrackes, and warrant
from the blowes, th
threaten thoſe whi
ſuruiue.

Wee muſt conſider,
deare brethren, and ſe
rioufly meditate, how
we haue renounced the
world; & that we reſide
therin, but for a time, a
pilgrims and ſtrangers.
Let vs euē embrace tha
day, which ſummoneth
euery one of vs, to his
proper dwelling place,

hales and puls vs
of the snares of this
, to put vs in possessiō
the kingdom of hea-
. He that trauels vp
downe countreys,
ome farre place, de-
es he not to returne to
owne home? If any
an be vnder saile, in
course towards his
untrey, desires he not
good winde, to fall
ickly with the land, &
more speedily by
s meanes, to come to
imbracemēts of his
ned and friends? We
ll Paradise our coun-

trey,

trey, and the Patriarches our Fathers? Why run wee not then, with all speed, to see our countrey, and to salute our Parēts? A great number of frieds, kinsfolks, brothers, and children, already assured of their immortalitie, and desirous of our good, doe there attend and wish for vs. What a ioy will this bee both to them & vs, there to review, and meet one another? what pleasures there are amongst the inhabitants of the heauēly kingdom,

which now feare death no more, and are sure to liue for euer? There is the glorious cõpany of the Apostles, the troups of Prophets, reioicing in God, the innumerable armies of martyrs; who, after hauing valiantly fought, and suffered, are immortally crowned. In this place, the Virgines triumph, which subdued their own concupiscence, & bodily pleasures, by the rigor of true continẽce; the charitable, that by almes deedes, and di-

uers other good workes towards the poor, shewed themselues the performers of righteousnes, and who hauing obeyed the commandements of God, heaped vp vnto themselues a treasure in heauē, where they are richly recompensed. My most deare brethren, let vs with all affection runne towards them, and desire to bee there quickly, and so to come vnto our Sauiour. God behold our cogitations and thoughts: the Lord Iesus Christ vouch

ſafe to caſt his eye on the reſolutiõ, which our hearts, in his promiſes, haue vndertaken, that they may haue the richeſt and moſt glorious rewards, that with moſt ardent and zealous affectiõ, deſire his preſence. *Amen.*

A Treatise of S. Ambrose, Bishop of Milan, who flourished twenty yeers after S. Cyprian, which is to say, 370 yeers after the birth of Christ.

Of the happinesse of death.

The Argvment.

IN this Treatise, being diuided into 12. Chapters, S. Ambrose shewes in what sense Death may be called good or euil; and how many kinds of death there are: Also, what it is, which the holy Scripture calles life & death,

and what the meaning is of ſpiritual death. Afterwards, he proues, that death is happineſſe to the faithfull, ſeeing it is an end of ſinne, and by the ſame, the world was redeemed. Hereupon he cõcludes, that therfore it is not to be feared; teaching vs, how wee ſhould meditate thereupon: But the better to take away all apprehenſion and bitternes, he diſcourſeth vpõ al the dangers, that in this world enuiron vs, and vpon the diſcommodities of this life. And then hee

reenters into his former argument, shewing that there is nothing terrible in death, but the opinion thereof. Then he proues, that the soule doeth not perish with the body, and entreats of the great contentment of soules after this present life, as also of the happinesse of the celestiall kingdom; and what wayes wee should take to come thereunto.

Of the happines of Death.

Chap. I.

In what sense death may bee tearmed good, or euill.

BEing to intreat of the happines of death, wee must first conceiue, in what respect it may bee called good, or euill. If it therefore hurt ỹ soule, it appeares to be an euil thing; and, on the contrary, if the soule be endamaged nothing therby, it cãnot iustly be blamed. Now that which

is not euil, is good: for, that which is vitious, is euill also; and so, oppositely, whatsoeuer is without vice, may bee reputed good: & therfore good is contrary to euill, and euill to good. In briefe, where there is no will to hurt, that may be called innocēce: and him we tearm culpable, that is not innocent; & he that pardons, merciful; & so him cruel that wil not pardon, nor remit. But, some may replie, that there are no things more cōtrary thā

life, and death. If life thē bee reputed a speciall good, must not death be esteemed as great an euill? We must then obserue, what life, & death is. Life is the enioying of breath; and death the priuation thereof. Many thinke, that it is a great happinesse to breathe: to enioy life therefore, is a good vnto them; and a death it is, to bee depriued thereof. So the Scripture sayth, Beholde, I haue set before thee, life, & death; good, and euill; calling life,

Eccl. 15.

Gen. 2. 3. good, and death euill, comparing them one with another. And to produce yet a more expresse testimony hereof, the first man was placed in the garden of *Eden*, to eate of the fruit of the Tree of life, & of other fruits in the garden, with a precise prohibition, that he should not eate the fruit of the Tree of knowledge of good and euill; threatning him, that he should that day die the death, when he did eate therof. He went beyond his cō-

mission, lost the Tree of life, & being driuen out of the garden, tasted of death. Wherfore it followes, that death is a notable euill, seeing it is the rewarde of transgression and condemnation.

Chap. 2. *That there are three kinds of Death.*

BVt there are three kindes of death: The first is the death of sinne: of which it is writtē: The soule which Ezek. 18.

sinneth shall die. The second is, death mystically, when any one dies to sinne, and liues to God: of which the Apostle sayth, that wee are buried with Iesus Christ, in his death by Baptisme. The third is, the end of our course & vocation in this worlde, which is to say, the separation of the soule from the body: we see therefore, that ther is an euill death, that is, when we die in sin; another, good; wherin whosoeuer dies, he is deliuered from sin;

Rom. 6.

and the third, betwixt both; for honeſt men repute it good, and others ſtand in feare of it. Though it deliuers all men, yet are there but a few that take pleaſure therein: but, that proceeds not from any vice that is in death, that is, in the ſeparation of the ſoule from the body, but from our infirmities; in that giuing our ſelues ouer to the pleaſures of the fleſh, and delights of this life, wee are afrayde to ſee ſo quicke an ende of this our earthlie

course, wherin notwithstanding, there is more gall, than honie. Vertuous men, & such as feare God, haue alwaies done otherwise; for the long continuãce of their trauels in this world, made them to mourne, and think it much better, to bee separated from this body, to bee with Iesus Christ: so that some of them haue growen to such a point, as to detest the day of their birth: witnes he who said, And let the day, wherin I was borne, perish. For, what

Phil. 2.

Iob 3.

plea-

pleasure is ther here in this life, ful of anguish & care, repleniſhed with a million of calamities & miſeries, with the tears and lamentations of the afflicted, wholly deſtitute of all conſolation? Therefore it is, that *Salomon*, in his booke of Eccleſiaſtes, rather cõmends ỹ conditiõ of the dead, than of the liuing: and further addeth: Nay, and I thinke him better than them both, that neuer was borne, for he neuer ſawe the wicked workes that are com- Eccleſ. 4.

mitted vnder the Sunne. In another place hee holds opinion, that the dead infant, is in better state and condition, than an olde man, by reason hee neuer sawe the euils that are wrought in the world, hee neuer came into this darknes, he neuer walked in the vanities of this present life: and therefore, he that neuer entered into the worlde, enioyes more peace & repose, thā he that is come into the same. And in deed, what good can a man

reape in this world, that walkes therein but as an image, and can neuer be satisfied with the desires thereof? If there be any wealth to deuoure, hee loseth his peace, being constrained to haue his eye alwaies ouer that which with miserable greedines he fought after, most miserably to possesse that, which can stād him in no true stead: could there be a greater slauery, thā to see a man labour to amasse, and heap those goods together, that bring him no

pro-

profit? If this present life then be a continuall and insupportable burden, we must needs coūt the same for a great cōfort. This end is death: and comfort is a good thing; it followes therefore, that death is a good thing. That was the cause, why *Simeon* so reioyced: who knowing that hee should not die before he had seene the annointed of the Lord, when they brought Iesus into the Temple, he tooke him in his armes, and sayd, Lord, thou let-

test now thy seruant depart in peace, as if hee before had remained in this life, rather by compulsion, then of his own free-will, hee requiring to be set at libertie; as if being hampred in some bonds, he had then gone to take possession again of his freedome. This bodie is as it were chained, yea, and (which is worse) with the chaine of temptations; which shackles, bindes, & torments outragiously, by reason of the cruelty of sinne. For, we see in dy-

ing,

ing, how the soule of man loseth it selfe, by little and little, from the bands of the flesh, and beeing let out by the mouth, flies away, being deliuered out of the dungeon of this body. *Dauid* made haste to go out of this temporall course, saying, I am a stranger, and pilgrime before thee on the earth, as all my Fathers were: wherfore, as a stranger he ranne speedily towards the common countrey of all the Saints, requiring

Psal. 39.

before death, pardon of his sinnes, wherewith he was defiled, while he soiourned on the earth; For, hee that obtaines not pardon of his sinnes in this world, shall neuer attaine to eternall life. And, therefore, *Dauid* addes: Let me retire my selfe, suffer that I may bee refreshed, before I goe, and be no more. Why pant we therfore after this life, wherin the löger any one remains, the more he is surcharged with sin? The Lord himselfe sayth, Euery

Mat.6. day is content with his owne miserie. And *Iacob* complained, that the hundred & thirty yeeres Gen.47. of his life, were short, and irksome: not that the dayes were tedious of thēselues, but because malice here increaseth, as the dayes passe away. For, there is not a day that passeth ouer our heads, wherein wee doe not offend. And therefore the Apostle sayde Phil.1. very well: Christ is gain vnto me, both in life and death: in the one, having relation to the necessity

of his life, for the seruice of the Church; and in the other, to the particular benefit, which he receiued by dying: as wee also liue in seruing of Christ; towards whō, his seruants must needs shew their good affection, in deliuering vnto others the doctrine of his Gospel. And as for *Simeon*, who said: Now thou sufferest thy seruāt, hee stayed because of Christ, who is our King; so that wee may not omit nor reiect his commandements. How ma-

ny men were there, that the Romane Emperors caused to remaine in remote, and strange Regions, in hope of future recompense, and honors? Came they from thence without their masters leaue? and without all comparison, is it not a more excellent thing to obey the will of God, than of men? CHRIST therefore is gaine to the beleeuer, as well in life, as in death: for in the qualitie of a seruant, hee refuseth not to serue in

this life; and as a wise man, hee embraceth the gaine of death. It is a great gayne to bee out of the harueſt of ſinne, to be remooued from euill, and in full poſſeſſion of good. Saint *Paul* alſo addeth, My deſire is to remooue, and be with Chriſt, which were far better for me: but, for you, it is more neceſſary, that I ſhould remaine in the fleſh. Hee ſet down this word neceſſary, by reaſon of the fruit of his trauels; and the worde better,

by

by reason of his celestial grace, and thrise happie coniunction with Christ.

Chap. 3.

What death is, and what life, according to the Testimony of the holy Scriptures: and of spirituall death.

SEeing then the Apostle teacheth, that whosoeuer leaues this mortall bodie, goes to Christ, if he hath truely knowen, & serued him: let vs a little consider, what death, & what life

is. We knowe, becauſe the holy Scriptures a-uerre it, that death is a looſing of the ſoule frō the body, and, as it were, the ſeparation of a man: For, in dying, the ſoule is diſioined frō the bodie. *Dauid*, therefore, ſeems to allude hereun to when he ſayes: Thou haſt broken my bonds; I will offer thee ſacrifice and praiſe. The precedent verſe of this Pſalm, becauſe the death of the Saints is precious in the eyes of the Lord, ſheweth, that by theſe bonds Pſal. 116.

is vnderstood, the con-
iunction of our bodies
with the soule. And
therefore, foreseeing a-
uen then, that hee was
in the number of those
faithfull, that had de-
uoutly rendred their
liues into the handes of
Christ, he reioyceth on
his part; hee also faith-
fully offring vp himselfe
for the people of God,
to fight with huge Goli-
ath hand to hand, and
by himselfe alone, to re-
moue the opprobrie, &
peril, which then throa-
ned the people of God:

In which, when he presented himselfe frankly vnto death, to appease the wrath of God, being readie in the name of all others and for their comfort, to beare the scourge of GOD: he knew well, that it was farre greater glory to die for Christ, than to raigne in this world: can there bee a more excellent thing, than to offer vp our selues vnto CHRIST?

Although therefore, the Scripture speaketh of diuerse Sacrifices

of *Dauid*, yet is there a mentiō of this one particular, in this Psalme, which sayth, I will sacrifice vnto thee praise, and thankesgiuing: hee said not, I doe sacrifice; but I will; minding hereby to inferre, that a sacrifice is then perfect, whē euery beleeuer is deliuered out of the bandes of this body, to appeare before the Lord, & then presents himself to him in a sacrifice of praise; because no praise, nor thankesgiuing, is perfect, or accomplished, be-

fore death: and no man can be truely praised in this life, by reason of the uncertaintie of that to come. Death therefore is a separation of the soule from the body; for that which further remaines, we said before, howe S. *Paul* declared, That to be dissolued, & be with Christ, he esteemed a farre better thing than to tarrie here still. What else procureth this separation, but the dissolution of the bodie, and bringing of it to repose; & as for the soule,

it is her freedome, & introduction to peace, & ioy, that is to say, to liue with Christ, if it beleeue. The children of God, therefore, do nothing in this worlde but purifie thēselues frō the contaminations of the body, which are as bands to tie vs in, & labor to free thēselues from these difficulties, renouncing of pleasures, shunning dissolutenes, & the flames of cōcupiscēce. Is it not thē true, that euery faithful soule, liuing here below, is conformed and

ioyned vnto death, whē
he studies to die in her
life to all carnall de-
lights, and to all the de-
sires, and allurements of
the world. Thus was the
Apostle dead, when hee
said: The world is cruci-
fied to mee, and I to the
world. In fine, to the end
wee might know vs, that
death is in this life, and
that it is good, he exhor-
teth vs to bear in our bo
dies, ỳ death, or mortifi-
catiō of our Lord Iesus:
for, he who hath in him
the death of the Lord
Iesus, hee shall haue his

Gal. 6.

life also in his body. Death therefore is necessarie in vs; to the end, that life may be necessary also. There is a good life after death; that is to say, a great felicitie after victory, a good life at ỳ end of the combate; whē the law of the flesh, can no more contradict the lawe of vnderstanding; when death striues no more against the bodie, but that the victory ouer death is inclosed in the same. And I knowe not whether of these two are more effectual: this life,

2. Cor. 4.

or this death; conſide-
ring the Apoſtles au-
thentike teſtimony, who
ſayth, Death therefore
is neceſſary in vs, & life
in you. How many nati-
ons were reuiued by the
death of one man? The
Apoſtle then as you ſee, 2. Cor. 4.
teacheth, that thoſe who
enioy this preſent life,
muſt alſo deſire this pre-
ſent death; to the ende
that the death of Chriſt
may appeare in our bo-
dies, and that wee may
participate of this feli-
citie, by which our ex-
ternal man is deſtroyed,

to the end, that heauens mansion place may bee open vnto vs. He therefore conformes himself well vnto death, that retires from the earnest desires of the world, & that looseth the bands, wherof the Lord speaks in *Esay*: Loose the bands of vnrighteousnes, break the obligations of vniust exchange: let them goe free, that are troden vnder foote, vntie the knots of wickednes. Hee approcheth neere vnto death, that strips himselfe of the plea-

Esa. 58.

sines of the world, that disintangleth himselfe, from terrestriall cogitations, and raiseth his minde to the heauenly Tabernacle, within the which Saint *Paul* was conuersant, euen while he liued here belowe: otherwise hee woulde not haue sayde, Our conuersation is in heauen: the which may also be applied to the zeale & meditatiõs of this holy man: for his thoughts were there, there his soule frequented, the studies and indeuours of Phil. 1.

his minde, were raised vp thither, the limits of this body being indeed too strait, to comprehend the apprehensions of a man truely wise; who aspiring to such a good, separates, for the time, his soule from his body, and hath no more to doe with the same, in contemplating of that trueth, which he desires openly to see; for which cause he seekes nothing more, than to bee freed from the snares, & darknesse of this body. For, wee cannot with our

hands, with our eyes, or our eares, conceiue this celestiall trueth, because things visible are temporall; and those inuisible, eternal. And besides, our sight is oftentimes deceiued: and we discerne things farre otherwise than indeed they are: our hearing also deceiues vs; and therfore wee must looke to inuisible things, if wee will not bee deceiued. When may we then be assured, that our soule is not deceiued? When is it that she layes hold on

the throne of veritie reuen when she is separated frō the body, which then can abuse, nor deceiue her no more? The same deceiued her by the regard of the eyes, & by the hearing of the eare: & therefore it is necessarie, that she should leaue & abandon it. And therefore the Apostle minding to shew, that it was not by bodily repose, but by the eleuatiō of the soule, & the harts humility, that had found out the trueth, he sayth, that our conuersation is

in heauen. He therfore sought in heauen, that which is trueth, and shal so remaine for euer. And thus retiring his thoghts and all the force of his vnderstanding, without reuealing himselfe to any other: but knowing and considering well of himselfe, resoluing to followe that, which he tooke to bee trueth, and perceiuing that to be false, & flitting which the flesh desires, and chooseth fraudulently; he rightly blasoned this body, calling it the body

of death. For, who can discerne, with his eyes, the brightnesse of vertue? Who can gripe righteousnesse with his hands, or see wisedom with his bodily eyes? Briefly, when we meditate on any thing, wee would not willingly see any body, we like not to heare any noyse about our eares; hauing sometimes our minds so fixed, as wee see not that, which is before our eyes. And in the night our cogitatiõs are more firme, and we conceiue

the better of that in our hearts, which serues for our document and instruction; where-vnto that saying of the Prophet, in the 4. Psalme, hath reference: Ponder with your selues, vpon your beds. Often-times also, diuers men cloase their eyes, when they would profoundly consider of any affaire, auoiding at such a time the impediment of sight. Otherwhiles we seeke out solitarie places, to the end, that no body may trouble vs, or by his

prattle turne vs out of the right way, into some straying and by-path. Euen so this bodie procures diuers occupations, which dull the soules point, and slacken our intentions: so as the holy man *Iob*, said well to this purpose; Thou hast made mee of clay and slime. If this body be of clay, we are onely plaistered therewith: but dissolues not, nor distempers the soule, with the filth of his Intemperance. Thou hast apparelled me (saith he) with

Iob. 10.

skin,

skin, and flesh: thou hast interlaced me with bones and sinewes. So that our soule is confined and extended thorow the sinewes of the bodie: many times shee is as it were stiffe, and otherwhiles crooked. Hee addeth, Thou hast not exempted me from iniquitie: but if I bee wicked, accursed be I: & yet if I were iust, I durst not lift vp my head, because I am all confusion; for thou hast inuironed me with temptation: What is this life,

but

but a place ful of ginn
and snares. We walke
midst the nets, and c
uerse in the thicke
many daungers. Befo
Iob had said, The life
man, is it not a bat
vpon earth? It is v
materiall that hee sai
vpon earth; for there
a life for man in he
uen: His life (addeth he)
Iob 7. is like a labourers wor
(which is to say, spent
toyle and trauel) consu
ming it selfe in vanitie
ebbing away in word
hauing a mansion pla
in dust, a life in slime

and

nd clay, without reſo-
ution, or conſtancie. In
he day he deſires night;
efore he eates, he cries,
ndweeps at the time of
is repaſt: there is no-
hing but teares in this
ife, griefe, feare, careful-
es, inceſſant troubles,
rauell without ſolace,
anger, and horrible an-
guiſh. Many wiſh death,
& cannot obtaine it: if
they obtaine this good,
they reioice; becauſe it
is only death, that brin-
geth a man to repoſe.

CHAP.

Caap. 4.

That Death is altogether good; aswell because it procures an end to sin, as in that the world is thereby redeemed.

BVt I heare some replie, how it is written that God made not Death: that life was in the Garden of *Eden*, wherein God had planted the Tree of life, and life is the light of men, and so consequently the death that entred in is euill. I demaund in what sense, one may

tearme it euill, if accor-
ding to the opinion of
the heathen, it hath no
more feeling? or if, ac-
cording to the Apostle,
Christ is gaine, with
whom it were better to
be? How then can death
be an euill thing, if after
the same wee haue no
feeling at all? For where
there is no sense of fee-
ling, there can bee no
griefe, seeing to be grie-
ued, is to feele ones selfe
euill: Or if there be a-
ny sense, and feeling
after death, there is
then life after death,

and

and the ſoule which v
ſeth ſenſe, and hath life,
ſuruiueth the body after
a ſeparation by death.
But ſeeing the life and
ſoule remain after death,
that which is good con-
tinues, it not being an-
nihillated by death, but
contrariwiſe it is aug-
mented: for there is no
impediment of death,
that can detaine the
ſoule, but ſhee labours
with the more efficacie,
being intentiue on thoſe
things that properly be-
long vnto her without
being tied to the body;

hich in ſtead of plea-
ring, ouerchargeth, &
akes the ſoule to ſinke
der her burden. What
ill then receiues the
ule, if it be maintained
puritie, that is to ſay,
the knowledge and
are of God. But if ſhe
aue done otherwiſe,
eath, notwithſtanding,
s not euill; but the life,
hich was not a true
fe; for, wee cannot
ightly call the courſe &
ce of mankind, a life,
hich is ſo dayly aſſaul-
ed, and corrupted by
ſinne. Why then doe

we accuse death, [illegible]
doeth giue the [illegible]
of life, or else wh[illegible]
nisheth the afflict[illegible]
& miseries of the [illegible]
I conclude therfore, [illegible]
either death enioy[illegible]
happines of his re[illegible]
or is tormented by [illegible]
son of the euill of [illegible]
cedent life. Now, co[illegible]
der me this point w[illegible]
If life be a burden, [illegible]
is then a discharge, [illegible]
releasement there[illegible]
life bee a punishm[illegible]
death is a deliuerance [illegible]
there be any iudgem[illegible]
after death, there is [illegible]

a life

life after death: Shall wee then say, that such a death is not good? Whe as life heere belowe is good, how cã the death out of the world be euill, seeing there is no apprehension, which wee needs to feare, during this life? What makes this mortall life good, but pietie, & righteousnes? Life therfore is not good, in respect of the soule & bodies vniõ; but because by the feare of God, it putteth to flight this euill, and obtaines the happinesse of death,

more performing that which concerneth the good of the soule, than that which pertaines to the society and coniunction of the soule & body together. If we call life good, which is the mirrour of the soule, separated from the body, and if the soule be good which raiseth and reareth it selfe from the company of the body: out of question death is good, which frees and delivers the soule, from the society and company of the body. In what sense ther-

fore soeuer wee take it, death is good, both because it separates two aduerse parties, for feare lest they should ruine one another; and in that it is a Port of refuge to those who hauing rowed vp and downe the sea of this world, search by faith the hauen of repose; as also because it makes not our condition worse, but reserues vs to a iudgement to come, such as particularly wee are found: hereunto may be added, that it holds vs at rest, it

withdrawes vs frō their malice, that furuiue in the world, and repleni-sheth vs with the enioy-ance of those things, which before we desired & expected. To this we may also annexe, that it is in vain, for men to fear death, as if it brought an end to Nature. For, in calling to minde, that God made not Death but man, after he fell to sinne, receiued the sen-tence of his disloyaltie, and reuolt, which was, that he should returne to dust, out of which

hee was framed, wee shall finde, that death is the ende of sinne; for feare, least if life had beene prolonged, sinne might the more haue augmented. The Lord therfore suffered Death to enter into the world, to the ende, that sinne might cease. And to preuent, that Nature might not end in death, he hath set down a day, when all shall rise againe: so that Death doeth extinguish sinne, and makes our nature perdurable for euer.

And thus death is the portion of all the living. And thou must passe it with a good courage: for, so we go from corruptiõ, to incorruption, from death to immortalitie, from labor to repose. Let not therefore the very name of death terrifie thee: but rather reioice in the commodities of so excellent a passage. For what other thing is death, but the funerall of our vices, and resurrection of our vertues? and therfore there was one that said very

nely: Let my life die the death of the Iust, which is to say, let it finish, for the laying aside of imperfections, and putting on of that grace which is imparted to all the faithfull, which bear the mortification of our Lord Iesus, in their soule and bodie. Now, this mortification consists in the remission of sinnes, in the wiping away of offences, in the obliuion of error, and in the participation of mercie: what can we say further of the benefit of death,

except wee should also once more adde, that the world was thereby redeemed.

Chap. 5.

BVt I pray you, let vs deliuer somwhat of the death which is common to all. Why should we feare it, seeing it procures no hurt or preiudice vnto the soule? For, it is written: Feare not them, which kill the bodie, and can-

not kill the soule. Now by the meanes of this death, the soule is deliuered, being separated from the bodie, and disintangled from these troublesome snares. For which cause, while we are in this body, let vs prepare our selues for death; let vs rayse our soules aboue the bedde of our flesh: and, to speake aptly, let vs rise out of this sepulchre, let vs retire from the coniunction of the bodie, let vs leaue all earthly things, to the ende that

the aduersary cõming hee may find nothing that belõgs to him in vs. Let vs cheerfully march towards this eternal happinesse, let vs mount vp, & with the flight of loue & charity, soare vp from hence, which is to say, from these fraile and worldly things, hearing this exhortation frõ the Lord: Rise vp, depart from hence; minding that euery one should leaue the earth, reforme his soule, which hangs backward, lift it vp to heauen, rouse vp his

ingle-flight, that hee may enioy the benefit of this promise; Thy youth shall be renewed, as that of the Eagle: this was spoken to the soule. Let our soules therfore soare vp aloft like the Eagle: for she flies aboue the cloudes, she glitters & shines again, by ỹ renouation of her plumes, she raises her flight, euen vp to the skies; where she cannot be intrapped by any snare: for, the bird, which descends frō aloft downeward, is often-times take with the Psal. 103.

whistle,

whistle, and snare, or by
some other subtil deuise.
And so let our soules be
so take heed, of descen-
ding downe vpon the
earth. There is a snare in
gold, and siluer is limed:
there be nets in posses-
ons, and prickes in the
pleasures of this world.
In running after golde,
the snare layes hold on
our neckes, in seeking
after siluer, we are tak-
ken in the lime: and set-
ting downe our feete in
possessiōs, the nets catch
vs. Why contend we
after that gaine, which

sinnes for nothing, but to ruine the soule, that is so precious? All the world is nothing, in cõparison of the losse of one soule: for, what benefites it a man, to haue wonne all the world & lost his his owne soule? What wilt thou giue in exchãge of thy soule? It cãnot be redeemed, neither by gold, not siluer, and yet it, is golde that makes it to perish. Adulteries, wrath, choler, and all other passions, are so many spikes which are fastened in our

Luk. 10.

soules,

soules, and that pearce our very bowels, and intrailes. Let vs therefore shun these euils, & raise vp our soules to the image and similitude of God. To flie sinne, is a resemblance vnto God, whose image & similitude is purchased by pietie, and righteousnes.

Chap. 6.

That all the world is full of ginnes and snares.

THere be Principalities of the ayre, & Powers of the world,

their labour to throwe vs downe headlong, from the tāpire of the soule: either they hinder vs frō marching vpright, or seeke the meanes to ouerthrowe vs: if we flie a little aloft, beating vs downe againe to the earth: but euen then let vs striue the more, to mount vp our soules to heauē, hauing the word of God, for our guide. These Principalities do blowe into thy eyes, the vanities of the world, to make thee stumble: but, oh, faithfull soule, the

more zealouslie [illegible]
thy steps towards [illegible]
Christ: If they solic[illegible]
thee by the quarter [illegible]
gold, siluer, or of posse-
sions; for the purchase of
which thing they would
haue thee excuse thy
selfe, from his banquet,
that inuites thee to the
marriage of his Sonne,
which is his eternall
worde; take heede of
making any excuse, but
contrariwise put on thy
marriage garment, lest
at the banquet of this
rich man; for feare, if
thou deferrest, and in-

tan-

tangleſt thy ſelfe in the affaires of this worlde, hee call others, and ſhut thee out of doores. The powers of ẏ world propounde alſo, vnto thee, the deſire of honour, that thou mightſt grow proud like *Adam*; and ſo comparing, and equalling thy ſelfe to God, thou mayeſt contemne his commaundements, and begin to loſe the true riches, which thou didſt enioy: for, he which hath not, ſhal loſe euē that which he hath. How oftē, in our praiers

(wher-

(wherin we drawe nee-
rer vnto God, than by
any other meane) and
our thoughts seized vp-
on, by wicked, and vile
cogitations, to the end
to hinder our affections
from striuing to God-
ward? How often doth
carnall concupiscence
lay hold of vs? How of-
ten are wee encountred
with wanton eyes, to
assault a modest heart, &
to pearce it suddenly,
with the dart of wicked
desires? How often are
bad words fixed in the
wil, and secret thoughts

of no value, against the which God speaks: Take heed of harboring, in thine heart, wicked thoughts, lest the Lord say vnto thee: Why thinkest thou euill in thine hart? or else, when thou hast heaped together gold, siluer, and riches enough, thou mayest say vnto me, my vertue, and wisedom hath purchased this, and so thou forget the Lorde thy God: Behold the obstacles which that soule meets withal, that bends her flight vp to heauen:

Deu. 8. 13

But,

But for thee, louing brother, fight like a good souldier of Iesus Christ, & forgetting base matters, and contemning earthly things, aspire to those celestiall, and eternal: raise vp thy soule, that it bee not allured with the baite of the snare. The pleasures of this worlde are baits, and, which is worse, they are the baites of sinne and temptation. In seeking after delights thou lightest on the ginne: for the eye of lust, is the snare, which

entrappes him, that treadeth on the same: so also her wordes are another snare, which for a time taste as sweet as honie; but when sinne comes to be feelingly prickt, in a vanquished Conscience, then is it but gall, and sharp bitternes. Other mens goods, alluring the eye, are likewise a ginne: ther be no paths throughout the whole course of our life, which are not layde all ouer with thē. And therfore righteous *Dauid* sayd:

they

Psal.142. they haue layed snares for me, in my waies: but see that thou follow the way which sayth; I am the way, ẏ truth, and the life, to the end that thou mayest affirme, I restore my soule, and shee conducts me by the paths of righteousnes, for the loue of his name. Let the world therefore be dead vnto our eyes; let vs die to the wisedome of the flesh, which is enemie to God. Subiect wee our soules onely to Iesus Christ, that euery one may truely say, My

Iohn 14.

ſoule, is it ſubiect vnto God? then it is not ſubiect vnto the earth, nor this world. The couetous rich man cannot say ſo: It is the iuſt and temperate mans protection. But, the couetous man ſaieth, My ſoule, thou haſt goods enough for many yeers, enioy good dayes, eate, drinke, and make good cheare: for the auaricious ſoule is ſubiect to the pleaſures of the fleſh; whereas, on the contrary, the righteous mans ſoule vſeth her Pſal. 62.

bo-

bodie onely as an
ments: or, as the
craftſ-man diſpoſe
his work, as he ple
and makes ſuch
ons as are beſt li
himſelfe, ſhee
forth ſuch vertues as
beſt pleaſing; ſing
ſometimes an Hy
of chaſtitie, other
a ſong of temperan
verſe of ſobrietie,
melody of integri
harmonie of virgi
and then the ſo
muſick of widdow
and cõtinence. It is
that the Muſician

apte himselfe, sometimes to his instrument. But, howsoeuer, sing none but honest & religious ditties; to the end, that the voice and instrument may be truely accorded.

Chap. 7.

That life is annoied, with many euils and discōmodities.

BVt why make I mēcion of the snares that are without vs? we had need take heede of those ginnes that are layed within our selues:

for, within our bodies there are too many scattered abroad, on euery side, which we ought to shunne. We must not committe the guard of our selues to this body, nor mingle our soules therewith. Ioine with thy friend, and not with thine enimie: thy flesh is thine enemie, because it contradicteth the law of vnderstanding, and contends after nothing but to sowe enimities, seditions, quarrels, and troubles: Mingle not thy soule therewith,

for feare thou confound, and defile it altogether. For, making this cõmixtion, thy flesh, which should be subiect, comes to contemne the soule, which ought to command as Soueraign, seeing she giues life to the body; and the flesh on the contrary, effects the death of the soule. This would therefore bee an ouerthrowing of the operation, and almost a confounding, both of the one and other substance. Shall wee then affirme, that the soule

receiueth into it selfe
the insensibilitie of a
dead bodie: and that the
body likewise commu-
nicates with the vertues
of the soule? Though
the soule be infused into
the body, yet wee may
not thinke, that shee is
there cōfounded. Con-
sider the light, for an ex-
ample; though it peare
into euery place, yet is
not for all this minde
therewith: Wee must
not therefore confound
the offices, and effects of
so different substances;
but let the soule reside

in the body, to quicken, gouerne, and enlighte the same. To this we agree, that it suffers with the body; for she is sad: and Iesus sayd, My soule is sad, euen to the death; discouering, in himselfe, humane passion, and affection. The Prophet sayeth also, My soule is troubled. And as the Musician is mooued, according to the song which he singes or plaieth vpon a Recorder, Harpe, or Organs, and by his countenance wee

may discerne his passi-
ons to the soule, which tou-
cheth, & plaieth on the
bodie, as on an instru-
ment of Musicke, if she
be sage, and wise, shee
will expresse with the
ends of her fingers, the
most inwarde parts,
which is to say, the affe-
ctions; so that a plea-
sant harmony of good
manners, will redound
thereof, and we shall see
her observe such melody
in her thoughts & acti-
ons, as that her delibe-
rations, and executions,
will most sweetely ac-

sord. It is the soule therfore, that needes the body but as an instrument. And therfore souereignetie is one thing, and seruice another, and there is difference betweene that which we are, and that which is our owne. Whosoeuer loues the beauty of the soule, hee may well affirme, that he loues the person also: but he that loues onely the bodily beautie therof, loues not the whole person, but onely an externall appearãce, which withers, and consumes

away, in a small space. We rise vp euery day to eate, and drinke, and yet there is not any one to replenished, as that hee may iustly say, I need to eate no more. We seeke to gayne, day after day, and yet there is no ende of our desires. The eye (saith the wiseman) is not satisfied with seeing, nor the eare with hearing. Hee that loueth siluer, cannot bee satisfied therewith: We neuer leaue trauelling, and yet never can we reape the fruite of our

Eccles. 1. 4. & 7.

bun-

bundaunce. Wee desire, without intermission, to vnderstand new things: and, I pray you, what is all humane Science, but a new breaking of the braine, and an augmentation of dolor, and griefe? Whatsoeuer is, hath heretofore been: and vnder the Sanne there is nothing new; but, All is vanitie. I doe hate all the parts of this life, sayd Ecclesiastes: But, he that hated life, must needs haue thought well of death; yea, hee did certainely

think better of the condition of the dead, than of the liuing, & iudged him happie, that neuer made entrance into the world, nor had any part in vanitie. My hart, saith he, turned aside to discouer the pleasures, arrogance and braggs of the wicked, & I found them more bitter than death it selfe: not that death in it selfe is bitter, but because it is so to the wicked. And life is also more bitter than death, for, without all comparison, it is a more grieuous

thing

ding to liue in sin, than to die: for, as long as a wicked man liues, his iniquitie encreaseth; if he die, his sinne comes to an ende. Many are glad, when they are absolued of their crimes; & they doe well herein, if they determine to amend: but they are very fatuish in this, if their willes still stand to the propagation of offences; and better it had been for them, to haue beene condemned betimes, for impairing the great heape of their sins

and misdeedes. The Apostle speakes very plainly and grauely to this purpose, That not only those, which commit wickednes, but they also which approue of it, are worthie of death, and they which performe that, that in others they greatly condemne, are inexcusable, and condemned by their owne sentence: for, in condemning of others, they iudge themselues. He addeth, that such men should not flatter themselues; although

Rom. 2. 1.

for

some time they seeme guiltes, & exempted frō punishment: seeing that euen then, they are grieuously tormēted in their own consciences, being guilty, by their own sentence, while euery body else iustifies them; & in themselues double afflicted, whensoeuer, and as often as they condemne their neighbors faultes. But, take good heede, O thou man, (sayd the Apostle) how thou contemnest ỳ treasure of patience, and the goodnesse of God, who

calles

calles thee to repentance,
and summons thee to
change of life; but, for
thy obstinacie, & hard-
strong perseuerance in
error, augments the se-
ueritie of iudgement to
come, to the ende thou
mayest then receiue the
due reward of thine ini-
quities. Out of al this be-
fore spoken, let vs con-
clude, that death in it
self, is not an euill thing;
for there is no death, ei-
ther for those in this
world, or those out of it.
For the liuing, it is no-
thing to them, becaus

they liue: and for the dead, they are out of his clouches. And so it is no euill, or discommoditie to the liuing, who haue nothing to do therwith, nor to those, which in respect of the bodie, are insensible, and in their soules freely deliuered from the same.

CHAP. 8.

That it is not Death it selfe, of which men are afraid: the opinion, and apprehension therof only terrifies.

IF death be redoubted of the liuing, I say, it

is not death it selfe, but
the apprehension [illegible]
of, as euery one appeth
the same, to his own
affections; or in respect
of his conscience, as it
is touched therewith,
whose wounds we may
well accuse, and not the
sharpnes of death. For [illegible]
rest, death is the gate of
repose to the righteous;
as on the contrary, it is
the shipwracke, and
ruine of the wicked.
Out of question it is
not the passage of death,
that offendeth them,
that feare to die: but

is the apprehension and horrible conceit of this passage, that thus tormenteth them. In briefe, as I saide before, death greeues vs not, but the apprehension thereof. Now this terrible apprehension is grounded vpon a precedent opinion of our infirmitie, and contrarie to truth: for, verie encourageth; opinion daunteth vs. I will further auerre, opinion it selfe hath a reference to life, and not to death: and, we shal find,

that it is life it selfe, which
we iudge grieuous: w
upon it appeares, t
the apprehension, w
we haue of death, mu
not be referred to death
it selfe but to life for,
if we haue done nothing
in our liues, wherefore
be afeard, wee haue no
iust cause to feare death
for, punishment def
tied by reason of o
ces committed, fear
those of true iudgem
and to commit sinne,
an action of the liuing
and not of the dead. L
therefore hath relation

ovs; and the vigor, and
propagatiō of the same,
supposed to be in our
power: but death (which
is the separation of the
soule frō the body) doth
preiudice vs nothing at
all. The soule is deliue-
red, and the bodie re-
turnes vnto dust, from
whence it came. The
deliuered part reioiceth:
the body which goes to
earth, feeles nothing;
and consequently, hath
no apprehension therof.
But, if death bee an euill
thing, how comes it to
passe, that young men

feare

feare not to growe old
and flie not the neigh-
bour age vnto death.
From whence proceed
it, that one which fore
sees his owne death, di
eth more willingly, than
another, whom death
surpriseth of a sudden.
So that I suppose, they
are very well satisfied
which tooke death to be
an euill thing; and
were but for this only
reason (amongst many
others) that by life we
passe to death, and by
death we return to life:
for, none can rise again

ex-

except he first die. It is true, that fooles feare death, as the worst thing that can befall them: but, the wise desire it, because it is the ease of their labours, and the end of their trauels. For, that which otherwise may bee said, there are two reasons, why fooles feare death; one is, that they call it death, or annihilation: which indeed cannot be, considering that the foule liues, when the body is reduced to ashes; & besides, the bodie it selfe also,

must rise againe: Ano-
ther is, because they fea-
the torments & punish-
ments, whereof Poeticall
bookes make often men-
tion; that is to say, the
barkings of *Cerberus*,
the terrible profundity
of the riuer *Cocytus*, the
Ferri-man *Caron*, the
troups of Furies, the in-
fernall depths, where
the monster *Hydra* re-
maines, that deuoures
all; where wee may see
Titius, whose intrailes
renew, & growe again
after they haue been ea-
ten by a great huge Vul-

ure, which neuer ceaſe to torment him: In like manner *Ixion*, who howles inceſſantly the great ſtone, with the huge rock hanging iuſt ouer their heads that make good cheare, beeing ready to fall vpon them. Theſe be the Poets fables. But ſo, that wee muſt not denie, but there is puniſhment after death: And, if wee referre that to death, which happens after it, let vs alſo referre vnto life, that which fals out after life. Puniſhment

there-

therefore must haue an
relation vnto death the
which as before was de-
liuered, is but a separati-
on of the soule from the
bodie. And this separa-
tion is not euill, seeing
that to be dissolued, and
Phil. 1. liue with Iesus Christ, is
the best thing of all o-
thers, saith the Apostle.
It followeth then, that
death of it selfe is not e-
uill. True it is, that the
death of sinners is euill.
From whence I collect,
that therefore all death
in generall is not bad,
but that only of sinners

in particular: for, the death of the righteous is precious: the which once more declares, that the evil lies not in death, but in sinne. The Grecians expressed death, by a word, which imported, to have end, because it is the end of this earthly life. The Scripture also calleth death a sleep: witnesse hereof, that which Iesvs Christ sayde, Our friende *Lazarus* sleepeth, but I will goe, and wake him. Sleepe is a good thing: for then wee take re-

Psal. 14. & 116.

Iohn 10.

pose, according vnto
Psal. 3. that which was written: I slept, tooke my rest, & awaked againe, because the Lord receiued me into his protection. The sleep of death therfore, is a sweete repose. Furthermore, the Lord awakes, and raiseth vp them that sleepe, for he is the resurrection. There is also a notable sentence in the Scripture, which
Eccle. 2. sayth, Praise no man before his death: for, euery one is knowen at the end of his life, and he is iudged in his children, if

he haue taught, and instructed them; in his owne knowledge: for, the childrens misgouernment, is euer ascribed to the fathers negligence. And because euery liuing man is subiect to offend, old age it selfe, not being exempted here-from: we read, that *Abraham* died in a good old age, because hee continued still constant in the good affection, which he had to serue God. Death, therfore, serues for a testimonie to a precedent

life. For, if the Pilot be not worthy of his commendation, before he hath brought his ship secure into the Porte; what reputation can we holde a man in before the houre of his death? Hee is his owne Pilot amongst the stormes, and waues of this life: as long as here hee sojournes, he is in danger to perish. The Captaine receiueth not his triumphaunt Crowne, before the victorie be wonne; the Souldier layeth not aside his

Armes,

Armes, nor hath his due recompense, before the ouerthrowe of the enemie. The conclusion is, that death is the full and entire payment of the faithfull mans wages; it is the summe of his rewarde, and his finall *Quietus est*. Let vs also consider what *Iob* sayth, That the blessing of the dead came vpon him: for, though ISAAC blessed his children dying, and IACOB also blessed the Patriarkes, these benedictions can not Iob 29.

bee referred to any further matter, but to that, which the benedicents considered in those, who they blessed, or to their fatherly affection. But here we neither see the one, nor the other, more then the priuiledge onely of death; the benediction of him who dies, being of such efficacie, as the holy Prophet desired to be made partaker thereof. Let vs meditate, and consider well on this verse, to the end, that when wee see the poore man die, we may

assist him, and euerie one of vs say, the blessing of the dead come vpon me. If we see any body sicke, let vs not abandon him; if hee bee forsaken of others, let not vs drawe backe, but let vs remember to desire, that the benediction of the dead may come vpō vs. How many men hath this short verse procured to be blessed? How often hath it made me blush, when I forgot the dying, when I visited not the sicke, when I despised the poore, when I

haue suffered the poore captiue to be oppressed in prison, or when I contemned and neglected the auncient man? Let this therefore bee deeply imprinted in our hearts, for the spurring forwarde of the more dull, and for the further encouragement of all those, which are already in a good course. Let the last wordes of a dying man refounde in thine eares: and let his soule, issuing out of his body, carrie with it from thee, this bene-

diction: Deliuer him, that is ledde to die, and who had perished, without thy succour; to the end thou mayest then iustly say to thy selfe, The blessing of the dead light vpon mee.

Chap. 9.

That the soule perisheth not together with the bodie.

WHo can then make any doubt, but that death is good? seeing that which troubleth vs, that maketh vs ashamed, that is our enemie,

that which is violent, tempestuous, alluring to all vices, remaineth then vnprofitable for the earth, and as it were inclosed in an iron cage, that is, in the graue. On the contrary; Vertue, Science, Honor, Iustice, and Pietie, flie vp to heauen; the soule continues with immortall goodnesse, being conioyned and dwelling in him, from whom shee had her being, as one sayd very well; that we are his line & progeny. For ỹ rest, it is most cer-

Act. 17.

tain, that the ſoule dies not with the body: for it is not of the body, as the Scripture proues, by diuers reaſons. *Adam* receiued from our Lord God the ſpirit of life, & was made a liuing ſoule. Gen. 2.

And *Dauid* ſayde, My ſoule, return to thy reſt: becauſe the Lord hath done good vnto thee. Pſal. 116.

But wherein? He hath (ſayd he) deliuered my feete from deſtruction. Thou ſeeſt, how he reioyceth to be aſſured of this death, wherein all error takes end, & where

sinne, and not nature faileth. Afterwards being stripped, and at full libertie, as it were, hee addeth: I will please the Lord in the land of the liuing. Heauen is the land of the liuing, where soules haue repose, and where sinnes enter not, but where vertues haue their true force and vigor. But, the world is a region full of the dead, because it is replenished with sinne: and in all reason it was well sayd: Let the dead burie the dead. It is sayd

Mat. 8.

in

in another Psalme, His soule shall lodge amidst riches, and his seed shall haue the earth to their inheritance: which is to say; His soule, that feareth God, shall bee placed in the middest of riches and wealth, so as it shall remaine neere, & amidst the same. This may also be vnderstood of him, that liues in the body, who inhabiteth in the middest of riches, conuerseth in celestiall places, if he feare God, possesseth his bodie, and the soueraignty therof, Psal. 23.

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hauing brought it in
seruitude, briefly, he en
ioyes the inheritance o
glory, and the promise
of saluatiõ. If we would
therefore bee placed a
midst wealth and riches
after the death of this
body, let vs take heede
that our soule be not cõ
bined, mingled, nor vni
ted to this body; for le
it drawe her out of the
right way, and make her
stagger to fall like a drũ
ken man, being disturb
bed by the illusions o
the fame: let her des
it, and the recreations

ther-

therof, that she may not be ouer-ruled by the external senses. For the eye may runne into errour, and be fondly deceiued, by reason this member may be mistaken: ỹ like may fall out, to hearing, and taste. In summe, it is not in vaine, that the wise man saith vnto vs: Let thine eyes beholde that which is right, let not thy tongue vtter peruerse things; wherof we should not be admonished, were it not, that the senses erred very often. If thou hast beheld Prou. 4.

a shameleſſe woman,& haſt been taken in her lookes, or haſt luſted after her, as ſhe was faire: thine eyes haue looked aſtray, they haue ſeene pernicious things, and haue reported that, vnto thee, which they ought not to haue done: For, if they had beheelde as they ſhould, they would haue diſcouered the villanous deſires of this impudent woman, her deteſtable impudencie, her ſhameleſſe immodeſtie, her ſtinking or-

dures,

dures, her infamous villanie, the woundes of the soule, and the scarres of the conscience. Hee hath committed adulterie with a woman in his heart, whome hee beheld at any time, to desire her. Thou seest that such an one sought after deceit, in desiring the Adultresse, and not truth; because he desired to see, to couet, and not to vnderstand trueth. The eye therefore lookes astray, when the affection leaues the true path,

the which deceiues, as the eye also doeth: and therefore it was sayd vnto thee; Bee not taken, that is, Let not thy soule be taken by thine eyes; for a woman takes the
Prou. 6. precious soules of men. The hearing also deceiueth, and by speach alluding vnto wantonnes, hath often seduced, abused, and cousined euill instructed youth. Let vs therefore defie these traps and snares, which deceiue, and surprise: for hearts are tempted, and thoughts intangled by

the senses. In stead of following these allurements, let vs adhere to that which is good, and prosecute it. For, the presence, and communication thereof, makes vs the better, this company giues tincture and glosse vnto our maners: for, he which cleaueth to good, drawes good there-from. The soule that cleaues to the inuisible, & immortal good, which is God, flying, & abandoning frail, earthly, and mortall things, becomes like vnto the

good, which she desires, wherin she liues, & finds true nourishment; & so leaning to that immortall, she is no more mortal. The sinfull soule dies; not because she turns to nothing, but in that she dies to God, and liues to sin. On the contrary, the soule which workes not iniquitie, dies not at all; for she remaines still in her first substance, & afterwards, in her full perfection and glory. How can the substance therof perish, seeing it is the soule that giues life? he

that receiues the soule, receiues life; and when the soule departs, life flies away. The soule therfore, is life: for, how can that die, which is directly opposite to death? For, as snowe cannot receiue heate, but that it presently melts; & light doth not receiue, but dissipates all darkenesse by his claritie; as at the approach of heate, the yce turns to water: euen so the soule, which creates life, cannot receiue death, nor anie wayes die.

CHAP.

Chap. 10.

Testimonies of Scripture, to proue, that the soule dieth not with the body, but remaines immortall.

TO the reasons before deduced, let vs adde that which ỹ Lord saith, I haue power to leaue my soule, and to take it againe. You see therefore, that it perisheth not with the body; seeing hee might leaue in, and take it againe, after he had recõmended

it into the hands of God the Father. But, because thou shalt not replie, that Christ had this particular power: although we might answere thee, that he was like vnto vs: yet hearken what hee sayth, to exhort vs, not to linger out the time at length: What knowest thou, whether this night thy soule may be demãded of thee? Said he, thy soule shall die this night within thee? No, but it shall bee redemaunded. That is redemaunded which remaines, & not Luk. 13.

that which perisheth
for, how should ỳ soule
perish? of which the wis-
dom of God saith, Feare
Mat. 10. not those that can kil the
bodie, and cannot kil the
soule: Of which the
Psal. 119 Prophet speaketh: My
soule is alwayes in thine
hands: alwaies, saith he,
and not at certain times
onely. As for thee, com-
mend thy soule to the
Lord, not only at the de-
parture thereof, out of
thy body, but also as
long as it there inhabi-
teth: for, it is the Lord
which keepeth it, and

thou

thou knoweſt not from whence it comes, nor whither it goes. Thy ſoule is in thee, and with God alſo. Behold, here vnder ſet downe, more ample and expreſſe teſtimonies, of the ſoules immortalitie.

Chap. 11.
Of the ioyes of ſoules after this life.

FOr the ioies of faithfull ſoules, we muſt conſider it, according to certain degrees. Firſt, they ſhall bee victori-

ous ouer sin, and warranted frō all the allurements of the flesh. Secondly, they shall enioy the reward of their fidelitie, and of the preseruation of their innocencie, without hauing bin defiled with errors, and perturbatiōs, as wicked soules are, nor tormented with the remembrance of their vices, or surcharged with boyling apprehēsiōs. Thirdly, they rest in this testimonie, that they pleased God; to whose will they haue so applied

them

themselues, as they need not be doubtfull, or fear ỳ last iudgemẽt. Fourthly, they then beginne to knowe their repose, and to foresee their greater glory in the last resurrection: and so, being fed with this consolation, they peaceably rest in their mansions, being enuironed with an infinite number of Angels. Fiftly, they participate of an inexplicable ioy & delight, in that they are freed out of the prison of this corruptible body, to enter into the Apoc. 14.

kingdome of light, and libertie, where they enioy the inheritance, that was promised them. Ther is an order of rest, as ther is an order of resurrection: and as all die in *Adam*, so shall all bee quickened in
1. Cor. 15. Christ, sayeth the Apostle: euery one in his ranke; the first fruits, that is Christ; afterwardes, those that are of Christ, shall bee quickened by his comming, and then comes the ende. There shall bee then diuers orders

of brightnesse and glorie, as there haue been seruants, some more excellent, than others some. Sixtly, the faithfull shall perceiue a light splendour to environ them, making them to shine, like the Sunne, & resembling the stars: but so notwithstanding, as this brightnesse, shall not bee subiect to chaunge, or decline. Seuenthly, they shall reioyce in their security, and be secure instantly, they shall bee mertie without fear, hauing no

other desire but to behold his face, to whom they haue submitted thē selues out of a franke and free will; and calling to mind the grace, wherof he hath made thē partakers, which is to hate sin, and bee wholly dedicated to his seruice, they shall receiue the glorious guerdon of their easie trauels, and then perceiue, that all ỹ suffrings of the worlde are not worthy, in any sort, to be recompensed with such a glory in heauen. Behold ỹ repose of soules,

and the beginning of their glory to come, before that in their eternal habitations, they ſhall perfectly enioy this vnſpeakeable happineſſe, the which they muſt haue all together, in the day of the bodies reſurrection.

Chap. 12.

Of the happineſſe of the eternall kingdom, and how we ſhould endeauour to come therinto.

BEing thus defenſed with authenticke

testimonials out of the word of God, let vs courragiously march, towards the Lord Iesus Christ our Sauiour, towardes the assemblie of the Patriarkes, and *Abraham* our Father; and when this day is come, let vs chearefully aduance forward, to the companie of the Saintes and righteous. For, wee shall goe to meete our Fathers, the instructours of our life: and though wee bee naked, and destitute of good workes,

faith will assist vs, & our promised inheritãce wil be our warrant: we shal goe to the place, where *Abraham* hath his bosome open, to receiue the poore, as he receiued *Lazarus*, and where all they haue rest, that were afflicted in this world. Oh most heauẽly Father, I beseech thee, extend forth thy hands, to imbrace the poore, expatiate thy lappe, enlarge thy bosome to receiue the great number of beleeuers. It is true, that iniquity abounds,

& charity waxeth cold, though the faith hath taken good increase: we shall then goe to meete them, that sit at the table with *Abraham*, *Isaac*, & *Iacob*, in the kingdome of God: and with those, who being called to the banquet, fought not to excuse themselues. We shall goe to the Paradise of true delights, where *Adam* (who was once so euill intreated by spirituall theeues) ceaseth his lamentations, for the wounds hee had receiued: and the theefe him-

selfe there reioiceth, because of his entertainement into the celestiall kingdome: there are no cloudes, there are no thunders, no lightnings, whirle-winds, nor darknesses; the seasons there chãge not their course; frost, haile, rain, the Sun, the Moone, & the stars, are not there in vse. There shall be no other brightnesse, but that of the euerliuing Lorde, who wil be a light to all: & this true light, which illuminates all men, shal shine vnto all the happy

for euer. Wee shall all go to those habitations, that the Lord Iesus hath prepared for his humble seruants, to the end we may be where he is. Seeing his pleasure is, it should bee so: Attend, what maner of dwelling places these are. In my Fathers house there are many mansions, saith he when at his good pleasure hee declareth that which followes: I will come, & take you to my self, that where I am, you may be also. But thou wilt peraduenture alleage

Iohn 14.

that he ſpake this only to his diſciples, & that hee made this promiſe only to them. Did hee then prepare many habitations, onely for eleuen perſons? Why ſayd he in another place, that ther ſhould come, out of all quarters of the world, thoſe that ſhould ſit in the kingdome of God? Do we doubt of the performance of his diuine will? The will, and deede of our Sauiour, are all one. Beſides, hee points out the way, and decipherſ the place, Mat. 8.

saying, You perceiue whither I go, & knowe the way. The place is in heauen, with the Father; Christ is the way, as he himselfe sayth: I am the Way, the Trueth, and
Iohn 14. the Life; none can come to the Father, but by mee. Let vs therefore enter into this Way, imbrace this Trueth, & follow this Life. This is the Way, which guides vs; the Truth, that confirmes vs; and the Life is giuen vs. And to the end we might be resolued of his bountious

and franke will, he afterwards addeth: Father, my desire is, that those whom thou hast giuen me, may be there where I am, with mee, to the ende they may see my glory. O, Lord IESVS, we follow thee; but, call thou vs, that wee may march the more chearfully: for, no man can aduance forward, without thee: thou being the Way, the Trueth, the Life, the Possibilitie, the Faith, the Reward. Receiue vs, seeing thou art the Way; confirme, & Iohn 17.

quicken vs, seeing thou art the Trueth, and the Life. Manifest vnto vs, that happinesse, which *Dauid* desired to see, whe hee should dwell in the house of the Lord. There is also treasure, without sinne, where eternal life is. He saith in another
Psal. 27. place, We shal be replenished with the riches of thy house: Discouer therefore vnto vs, O
Psal. 63. Lord, this true happines, which imparts vnto vs, true life, true being, and sanctified motion. We haue motion in

the way, and being in e-
ternall life. Cause vs to
see that felicitie, which
is alwayes like to him-
selfe, indissoluble, im-
mutable, in whom wee
are eternall, in whome
we knowe all good; in
whome there is entire
and perfect rest, im-
mortall life, perpetuall
grace, holy inheritance
for the soule, and a
secure tranquillitie, not
being subiect vnto
death, but absolued and
freed from the same,
without tears or lamen-
tations. For wherefore

should any one there lament, seeing no body there offendeth either God, his neighbour, or himselfe? Briefly, it is in this land of the liuing, where the Saints are deliuered from all errour, from care, from ignorance, from follie, from pride, from feares, from perturbations, couetous desires, passions; and lastly, from all other cõtamination. Seeing the land of the liuing is in heauẽ, we must account this world, the Region of the dead: the which

is most true, seeing there are the shadow, the body, & the gates of death. Notwithstanding, if the righteous man gouerne himselfe according to the will of God, to doe the same, he shall liue, & then come to the Region of the liuing, where life is not confined, but free; where, in stead of shadowe, ther is glory. S. *Paul*, being in this worlde, was not yet in glory: hee mourned in this body of death, and sayd, that our life was layed vp with Christ, in

Rom. 1. God, but when Christ our life should appeare, we should also appeare with him in glory. Let vs therefore chearefully aduance forwarde towardes the way. Coloss. 3. Hee that enters into the true way, shall liue. We haue testimony thereof, in the woman, which Luk. 1. touched but the hem of Christ his garment, and she was deliuered from death, as hee sayd vnto her, Thy faith hath saued thee, goe away in peace. For, if hee that touched a dead man,

was defiled, he that toucheth the liuing, shall certainely bee quickened. Let vs therefore seeke after the Lord of life. But so we must be carefull, not to search after him, amongst the dead, lest it be said vnto vs, as it was vnto the women: Why seeke you him liuing, amongst the dead? hee is not here, but risen vp: The Lorde himselfe shewth, where it is, that hee woulde haue vs seeke for him, saying: Go vnto my brethren, and tell

them,

Iohn 20.

them, I ascend vp to my Father, and your Father to my God, and your God. Let vs inquire for him, where *Iohn* his disciple enquired for him, and founde him out; that is to say, liuing with his Father, from the beginning, and being his eternall Sonne. We must seeke him out, in these last times, imbracing his feete, and worshipping him; that so, he may vouchsafe to say vnto vs, Fear not: which importes thus much: Feare not the sinnes of

this age, nor the worlds iniquities, or the furious waues of carnall passions; for I am the remission of sinnes: feare not darknes, I am the Light: feare not death, I am the Life. Whosoeuer commeth to mee, shal neuer see death. As the plenitude and fulnesse of all Deitie is in him: so, to him be ascribed all honour, glory, and immortality, for euer, and euer. *Amen.*

Cer-

Certain places, and sentences of the holy Scriptures, concerning Life, and Death.

The rule, & scope of our life.

SEek first ỳ kingdome of God, and the righteousnes therof, & then all things shall be administred vnto you. *Mat.6.33.*

Al things which you would men should doe vnto you, do vnto them againe: for this is the Law and the Prophets. *Mat.7.12. Luk.6.37.*

Eternall life promised to those that obserue the commaundements of God.

OBserue my lawes and iudgements: the which if a man keep, he shall liue by them, saith the Lorde. *Leuit.* 18.5.

Keepe my commandements, and my lawe, as the apple of thine eie, and thou shalt liue. *Prou.* 7.3.

I haue giuen them my commaundements, and

shewed them my iudgements: the which, if a man performe, he shall liue by them. *Ezech.* 20. 11.

If thou wouldest enter into life, keepe my commandements. *Mat.* 19.

Good Master, what might I doe, to obtaine eternall life? Iesus answered, thou knowest the commaundements: doe that and thou shalt liue. *Mark* 10.17. *Luke* 10.28. & 18.18.

The Lawe is not of faith: but the man that

doth these things shall liue by the same. *Galat.* 3.12.

That we cannot fulfill the commaundements of God, and consequently not obtaine eternall life by the Lawe: but contrariwise, we lose life by transgressing the Lawe.

WE knowing that a mã is not iustified by the works of the Lawe, but by faith in Iesus Christ: wee also beleeued in Iesus Christ,

to the ende that wee might be iustified by faith in Christ, and not by the workes of the Lawe: because no flesh shall be iustified, by the workes of the Law. *Galat.*2.16.

All those that depend on the Workes of the Lawe, are vnder the curse: for it is written, Accursed bee hee that continues not in all those things, which are written in the booke of the Lawe, to performe them. *Galat.*3.10.

Enter not into iudge-

ment with thy seruant: for no liuing man shall bee iustified in thy presence. *Psal.* 143.

There is no man, but hee sinneth. 1. *King.* 46.

The children of God saye alwayes: Forgiue vs our sinnes. *Math.* 6. 11.

The reward of sinne, is death. *Rom.* 6. 23.

Eternall life, which wee lose by our corruption and transgression, is restored again vnto vs by Iesus Christ.

THe gift of God is eternall life, by Iesus Christ our Lorde. *Rom.*6.23.

At the same time, when we were dead in sinne, hee reuiued vs together by Christ, by whose grace you are saued. *Ephe.*2.5.

The determination, and grace of God, is

manifested vnto vs, by the apparition of our Lord Iesus Christ, who hath destroyed death, and brought to light, life and immortalitie, by the Gospel. 2. *Timot.* 1:10.

In this the loue of God appeared vnto vs, when he sent his onely Sonne into the worlde, to the end wee might liue by him. 1. *Iohn* 4.9.

And this man is witnesse, that God hath giuen vs eternall life, and this life is in his Sonne. 1. *Iohn* 5.11.

To whom eternall life is giuen.

GOd so loued the world, as he gaue his only begotten Son, that no man which beleeueth in him, might perish, but haue euerlasting life. He that beleeueth in the Son, hath eternall life: but he that beleeueth not in the Son, shall not see life, but the wrath of GOD shal remaine vpon him. *Iohn* 3.15,36.

Verely, verely I say

vnto you, whosoeuer heareth my words, and beleeueth in him that sent mee, he hath eternall life, and shall not come into condemnation, but passe from death to life. This is the will of my Father, which sent me, That whosoeuer sees the Sonne, and beleeues in him, he may haue eternall life, and I will raise him vp at the last day. Verely, verely, I say vnto you, hee that beleeues in mee hath eternall life. *Iohn* 5. 24. *and* 6. 40, 47.

Iesus sayde, I am the resurrection, and the life: hee that beleeueth in me, although hee be dead, shall liue. *Iohn* 11. 25.

These things are written, that you may beleeue, that Iesus Christ is the Sonne of God, & that in beleeuing you may haue life in his Name. *Iohn* 20. 31.

God shal giue to euery one according to his workes; which is to say, to those that with patience in well-doing, seeke glory, honor, and

immortalitie, eternall life. *Rom.*2.6,7.

Being now deliuered from sinne, and made the seruants of God, you haue your fruit in sanctification, and for your ende eternall life. *Rom.* 6.22.

If we be children, we are also heires: heires, I say, to God, and coheirs with Iesus Christ; that is to say, if wee suffer with him, that with him wee may also bee glorified. *Rom.*8.17.

Seeke peace with all men, and holinesse;

without which none can see the Lord. *Hebr.* 12.14.

The excellencie of eternall life.

WHen the account is cast: I think the sufferances of this present time, no way equiualent to the glory to come, which shall be reuealed in vs. *Rom.* 8.18.

The things which the eye hath not seene, the eare heard, and that neuer entred into the heart of man, are those

which God hath prepared for those that loue him. 1.*Cor*.2.9.

This present life is limited.

THe dayes of a man are short: the number of his moneths remaine with thee: thou hast set downe) limits, which hee must not exceede. *Iob* 14.5.

The shortnesse, and vanitie of the same.

WE are strangers and forreiners

before thee, as our Fathers were, our dayes are as the shadow vpon the earth, and there is no mention of them. 1. *Chron.* 29. 15.

Man, borne of a woman, is but of little continuance, and those few dayes are repleniſhed with trouble & ſorrowe: hee cometh out like a flower, and is gathered vp, hee flies away like a ſhadow, and ſtayes not: Are not his dayes ſet downe? *Iob* 14. 1, 2, 5.

Thou haſt aſſigned my dayes, the meaſure

of an hand-breadth; and my life time is before thee, as nothing, in effect: there is nothing but vanitie, with euery man that liues. As soon as thou chastisest a man, reprehending him for his iniquity, thou consumest all his excellencie like a moth, so slight a thing is euery man. *Psal.* 39. 12.

The sonnes of men are nothing, they are but the lyers of great Princes: so that if they were all put together in a ballance, they would bee

found

found lighter than vanitie it selfe. *Psal.* 62. 10. The dayes of our life, are threescore and ten yeeres; and of those that liue longest, but fourescore: and yet the best of them are but affliction & miserie, they soon passe hence, and we our selues flie away swiftly. *Psal.* 90. 10. The dayes of a man are like the grasse, and flourish like the flower of the fielde. *Psal.* 103. 13. Man is like to nothing, his dayes are as the shadowe, which vanisheth away.

Psal. 144.4. See thorowout all *Salomons* Ecclesiastes.

All flesh is grasse, and all the glory thereof, is as the flower of the field, *Isa.* 40.6.

I tell you this, my brethren, that the time is short. 1. *Cor.* 7.29.

What is this your life? it is certainely but a vapour, which appeareth for a while, and then vanisheth away. *Iames* 4.14.

The end of mans life.

WHether you eat, or drinke, or whatsoeuer you doe, do it al to the glory of God. 1. *Cor.* 10. 31.

The first death, which is the separation of the soule from the body; and the second, which is eternal death, proceede from sinne.

THe day wherein thou eatest of the fruite of the Tree of

know-

knowledge of good and euill, thou ſhalt die the death. *Gen.* 2. 17.

As by one man ſinne entred into the worlde, and by ſinne death: ſo death came vpon all men, becauſe al men ſinned. *Rom.* 5. 12.

The firſt death is common to all.

IT is ordained that all ſhall once die, and after that comes Iudgement. *Heb.* 9. 27.

The Children of God ought to feare death.

FEare not those that can slay the bodie, and not kill the soule. *Math.* 10.28.

Hee that loueth his life, shall lose it: and whosoeuer hates this worlde, hee shall finde it in eternall life. *Iohn* 12. 25.

We knowe when our terrestrial lodging is defaced, we haue a dwelling place in God, an house not made with

hands,

handes; but eternall, which is in heauen. 2. *Corint.* 5. 1.

I am incloſed on the one ſide, and the other; deſiring to be diſſolued, and to be with Chriſt: the which were much better for me. *Phil.* 1. 23.

Death deſtroyed by Ieſus Chriſt.

IEſus Chriſt hath deſtroyed Death, and brought to light, Life, and immortality, by the Goſpel. 2. *Tim.* 1. 10.

Death is ſwallowed vp

in victorie. 1.Cor.15.54.

Who sits at the right hand of God, hauing swallowed vp death, that we might be made partakers af eternall life. 1.Pet.3.22.

What opinion wee should hold of the dead.

HAppie are those, that die in the Lord: yea, saith ỹ holy Ghost, for they rest from their labours, and their works follow them. Apo.14.

We must not mourne for the dead, as profane persons doe.

ALso my brethren, I would not haue you ignorant, concerning those which sleep, to the end you may not be sorrowfull, as others are, that haue no hope. 1. *Thes.* 4. 13.

Their soules, which die in the Lord, are receiued into rest and glory, in heauen.

AND it happened that *Lazarus* died,

and

and was borne by the Angels into *Abrahams* bosome. *Iob* 16.22.

Verely, verely, I say vnto thee, thou shalt be this day with mee in Paradise: *Luc.* 23.43. They stoned *Steuen*, who cryed out, and sayd; Lord Iesus receiue my spirit. *Acts.* 7.59. Wee know, whē the earthly habitation of this our body, is destroyed, wee haue a building in God; which is to say, an eternall māsion in heauen, which is not made with handes. 2. *Cor.* 5 1.

I am encloſed on all ſides, my ſoule longing to remoue, and be with Chriſt: which would be farre better for mee. *Philip.* 1.23.

The Soule of man is immortall.

LEt duſt returne to the earth frō whēce it was taken, and let the ſoule mount vp vnto God, who gaue it. *Eccleſ.* 12.7.

Feare not thoſe, that kill the bodie, and cannot kill the ſoule: but

feare him, that can send both bodie, and soule, into hell fire. *Math.*10. 28.

I am the God of *Abraham*, *Isaac*, and *Iacob*: God is not the God of the dead, but of the liuing. *Math.*22.32.

He that beleeueth in me, though hee were dead, yet shall hee liue. *Iohn* 11.25.

Testimonies of the Resurrection of the body.

I Knowe my Redemer liueth, and that in the

last day, he will take me out of the earth, and I shall bee clad againe with my skin, and thou my flesh shalt see God: *Iob* 19.25,26.

Many of those that sleepe, in the dust of the earth shall awake; some to eternall life, & others to perpetual shame. *Daniel*, 12.2.

As concerning the resurrection of the dead, haue you not read, what God laid vnto you, I am the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*? He is not

the God of the dead, but of the liuing. *Matth.* 23.31,32.

The day commeth, wherin all those that are in the graues, shal heare the voice of the Sonne of God. *Iohn* 5.28.

Martha said vnto him, I know that he shall rise again in the last day. *Ioh.* 11.24.

If we preach, that Christ is raised from the dead, how doe some amongst you say, that there is no resurrectiō of the dead? 1. *Cor.* 15.12. Looke ouer all that Chapter.

What shall come to passe after the resurrection of the body, in the last day.

WHē this corruptible shall haue put on incorruption, & this mortall, immortality, then shal those words which are written, bee fulfilled, Death is swallowed vp in victorie, 1. *Cor.*15.54.

They which are dead in Christ, shall first rise: and afterwardes those that liue, and re-

maine, shall bee taken vp together with them into the clowds, before the Lord, in the ayre: & so wee shall be alwayes with the Lord. 1. *Thes.* 4. 16, 17.

When the Sonne of man shall come in glory, and all the holy Angels with him, then shal he sit vpon his throne of glory. And all the nations shall be assembled before him, and he shall separate the one from the other, as the sheepherd doeth distinguish the sheepe from the

goates: and hee will ſet the ſheepe on his right hand, and the goates on the left. Then ſhall the heauenly king ſay vnto thoſe, on his right hand; Come, you bleſſed of my Father, inherite that kingdome, which was prepared for you, before the beginning of the world. To them then on the left hand hee will ſay: Goe, you accurſed, depart frō me into euerlaſting fire, which is prepared for the diuell, and his angels. And ſo they

shall goe into eternall torments; but the Iust shall be taken into eternall life. *Matth.* 23. 31, *&c.*

Prayers, and Meditations concerning Life and Death.

Meditation 1.

THE life of a Christian man should bee imployed, in the consideration of those things, which here-vnder ensue, to

put them in practise: that is to say, oftentimes to remember the benefits he hath receiued frō GOD, to thanke him, with his hart, & mouth, incessantly for the same; to loue him, who is boūtie and goodnes it selfe; to feare, and worship him, seeing he is almightie, and wise; and so by ỹ loue which they beare vnto God, to be also excited to the loue of their neighbors. The loue of God withdraweth vs, from the loue of corruptible things, raiseth vs

vp to heauen, and enflames our hearts, with holinesse of life. The loue of our neighbour holds vs backe from all preiudice, either in will or deede, and excites vs to integritie, and benificence.

Another.

LEt vs often think on that, which we are. The soule is our principall part, which is endowed with vnderstanding, reason, and iudgement, to knowe the

chiefe good which is in God, to loue, adhere, and be vnited vnto him, to be partakers of his immortallitie, and happineſſe : But wee contemne this Soueraigne good, to grouell on the earth, and to ſlampe into the ditch of carnall deſires, applying the vigor and force of our vnderſtanding and iudgements to things which are not worthy of the paines wee take about them: Wee burie our ſelues aliue, if wee may ſo ſay; of celeſtiall, we

become terrestriall; and of men created for eternall life, wee endeuour, as much as in vs lieth, to bee like to the brute beastes themselues. And yet our most merciful and good God forsaketh vs not, for all this, notwithstãding that our ingratitude deserue as much, but by his word, in the meane while, he graciously calleth vs, and presenteth vs with infinite testimonies of his louing fauour; dayly he continueth the same, hee

ſupporteth vs, hee exhorteth, he counſelleth, aduiſeth, and fatherly chaſtiſeth vs: and yet, for all this, wee remaine blinde, deafe, and ſtupide, contemning theſe graces; either in not vſing them, as we ſhould, or elſe in abuſing of them. And, which is worſe, wee loue vaine and tranſitorie thinges better, and are too intentiue, and perſeuerant in the ſame. God reacheth forth his hand to conduct vs: but we draw backe our owne, and flie

away, when he calleth vs. If he bring vs into the way of saluation, we mourne for the world, wee looke behinde vs, we deferre, and procrastinate our desire of well doing. We must therefore rouse vp our selues, & not remain still in the myre: we must be fortified in his vertue, and power, who supports & cõforts vs: let vs a little attempt to despise corruptible things, and to desire those truly good, and eternall: when God calleth vs, we must hear-

ken to him: if hee bee our guide wee must followe him, for to arriue in his house: Let vs receiue his benefites, and himselfe too, for hee giues himselfe vnto vs, in the person of his Son: hee causeth vs to see the meanes, how to come into heauen: wee must therfore require of him, that hee will vouchsafe to bestowe vpon vs, wil, and desire to come thither, by faith, repentance, hope, and charitie, and to maintaine his gifts and graces in vs,

to the end, that we may mourne in this mortall life, & attend, in the assurance of his mercie, for the ende of this world and our last day, which shall bee the beginning of our true life.

A Meditation, and a Prayer.

HOw great are the delusions, and impostures, of the enemie of our saluation? Hee sheweth vs vaine and ridiculous things, a-

farre of, and perſwadeth vs, that all is magnificence, and happines: he terrifies vs, with ſuch things as we ſhould not be afraid of: and maketh vs flie that, which we ſhould embrace. He calles, ſummons, allures, and flatters vs, by the interpoſition of our concupiſcences: if this bee not enough, hee ſtormeth, and rageth, endeuouring to terrifie vs both within and without. O eternall light, and truth, Oh heauenly Lord, & moſt mercifull

Father, scatter and dissipate these clowdes of ignorance and errour, illuminate our vnderstandings, and permit vs not to approach vnto that, which thou commãdest vs to flie, which is pernicious and hurtfull to vs; that we may desire nothing but that which is truely to be desired: that is to say, thy selfe, who art the source, and spring of all goodnes, and of our life and eternal felicitie. All flesh is grasse, and the glorie of a man is as the flower

of the fielde: procure then, that we may ſeeke for our ſtay and cõtentment in ỹ grace, which thy Sonne brought vnto vs, that our life may bee incloſed in him; ſo that in the day of ſeparation of our ſoules from their bodies, wee may abſolutely finde it again in heauen, in expecting chearfully, and with aſſured ioy, the moſt happie reſurrection of this fleſh: wherein all corruption, infirmitie, and reproach being aboliſhed, and death it ſelfe

swallowed vp in victory, we may liue eternally with thee, in an incõprehensible felicitie, wherwith thou shalt be glorified. Maintain therefore thy childrẽ, good Lord, in this faith & hope, accõplishing in them thy worke till they intirely be with thy self, to enioy the inheritãce, & glory, which thy onely Sonne purchased for them, by his merits: Amen.

A Prayer.

O Lord Iesus Christ, creator, & redeemer of mankind, who

didſt ſay, I am the Way, the Truth, and the Life: I beſeech thee, by that vnſpeakeable charitie, which thou ſhewedſt in offering thy ſelfe vp to death for vs, that thou wilt not permit me, to ſwarue a whit, frõ thee, that art the Way, or to diſtruſt in thy promiſes, ſeeing thou art Trueth, & performeſt whatſoeuer thou doeſt promiſe. Make me to take delight only in thee, who art eternal Life; without whõ ther is nothing worthy to bee deſired, either in

heauen, or earth. Thou haſt taught vs the true, and onely way to ſaluation, that we might not goe wandring vp and downe in the by-paths of this world; reuealing vnto vs, more clearely than the Sunne at noon dayes, what wee ought to beleeue, performe, and hope after, & wherin we ſhould reſt ſatisfied, and contented: It is thou, that madeſt vs to vnderſtand, how vnhappy we were in *Adam*, & that there is no meanes to eſcape the perdition,

wherein wee are altogether plunged, but by faith in thee. Thou art that resplendent light, which appeares vnto those, that trauell thorow the desert of this life; and who, hauing deliuered vs out of the darkenesse of spirituall *Ægypt*, doest disperse the clowdes of our vnderstanding, and enlightenest vs, that wee may contend after the promised inheritãce, which is eternall life: into the which the vnfaithfull shall neuer enter; but

those, who assuredly relie, on thy holy promises. Oh, what goodnesse hast thou vouchsafed to send down, from the bosome of thy Father (and his eternall throne) vpon earth, in putting on our beggerly nature, and (of a Master) to become a seruant, that by thy doctrine, thou mightest chace away the darkenesse of our ignorance, prepare, and addresse our feete, vnto the way of peace, and make plaine vnto vs, the way

of ſaluation: ſuch a way being appointed vs, in following whereof, no man can goe aſtray, or bee wearie; ſeeing thy grace, and power, doeth accompanie vs therein, all the dayes of our life. And moreouer by the comfort of thy holy Spirit, thou doeſt ſtrengthen vs, and redouble our courage in paſſing the ſame. Thy worde is the breade, wherewith we are nouriſhed, and thy promiſe is the ſtaffe wheron we leane. Thou thy ſelfe, by a

secret, and incomprehensible power, doest conduct, and maintain vs therein, after an admirable maner, that we might the more couragiously march towards thee both in foule and faire weather. And as thou hindrest and preseruest vs, from falling into the snares of the world and Sathan: euen so, in that thou art the trueth it selfe, thou remouest farre from vs all doubtes, scruples, and distrusts, that might anie wayes disturbe, ar-

reſt, or diuert vs, during this our courſe: Thou makeſt vs to diſcerne the ende and ſcope of heauenly vocation, the worlds miſerie, and vanitie, the fragilitie of this preſent life, the gate of death, and the happie and bleſſed life, which is within the ſame. And as thou art this true life, euen in this worlde, thou doeſt quicken vs by thy truth, that are poore miſerable dead wretches in ſinne. Thou augmenteſt this life by the miniſte-

rie, and efficacie of thy holy Gospel, and confirmest it by the vse of the Sacraments, which thou hast ordained for the fortification of thy childrens faith, while our corruption, and that which is mortall in vs, being defaced, by the resurrection, wee may exist, and liue eternally with thee in bodie and soule, then, when thou shalt bee all in all. Eternall life is to knowe the true God, & thee his Sonne, who was sent vnto vs. Now wee behold

thee by faith, as in a mirror, obscurely; but one day, we shal see thee face to face, to be trãsform'd into thy glory, & wholly reformed according to thine owne image. I beseech thee, most mercifull Sauiour, that thou wilt increase my faith, that I may bee so well grounded in the doctrine of my saluation, as nothing may be able to misleade mee: augment, in mine heart, the reuerence which I owe vnto thee, that I may neuer swarue from

thy obedience: ſtrengthen me, in ſuch a ſort, that neither allureměts, nor threatnings, either catch, or aſtoniſh mee, but that I may adhere conſtantly to thee (who art my life) euen vnto death. Procure, that in the power of thy promiſes, and holy ſpirit, I may bee heated, more and more, in thy loue; and ſo leauing behinde the things of this world, I may bend my ſelfe, to that which is ſolide, and perfect. Encreaſe thy grace in mee, that

from day to day I may die in my ſelfe, to bee reuiued, and conducted by thy fauour; fearing none, but thee, O moſt mighty and puiſſaunt God; louing none but thee, euen as there is nothing truely amiable but thy glorious ſelfe; boaſting in nothing but thy grace and mercie, which is that whereof onely thy ſeruants ſhould glorie, they ſeeking after none other happineſſe but thee, nor deſiring nothing but thy ſelfe, who art the full

and perfect felicitie of all the faithfull: Amen.

Another.

LOrd Iesus, that art alwayes mercifull, and ceasest not to bee my Saviour, as well in aduersitie, as prosperitie; graunt mee the grace, to rest satisfied with all humble obedience, in thy will, whēsoeuer it shal please thee, to mixe some sower, amongst so much sweete, as thou hast

cauſed mee to taſte, in liuing vnder thy protection. Thou art admirable, graciouſly good, in time of affliction, in that by ſuch meanes, thou healeſt our ſpirituall maladies; and viſiting vs, thus, in this world, thou frameſt vs to meditate on a better life, thou thy ſelfe hauing ſhewed vs a liuely example thereof. It is true, that I finde it hard to digeſt; but thou wert brought to another maner of conditiō, when to redeeme mee

from hell, thou didst descend thither, and for the reconciling mee to thy heauenly Father, diddest vnder-goe his curse. By reason of my sinnes, I haue so many times deserued hell, and euerlasting fire, and thou deliueredst mee, I being secure, that I haue a part in thy merit, and obedience, and that I am one of thy coheires, to reigne one day with thee in thy kingdome, and euen at this present, in the middest of all afflictions, to

be ſeated neuertheleſſe in heauenly places. Hauing therefore my part in ſo many felicities, why ſhould I grudge, to ſuffer a little time, by meanes whereof, thou meaneſt to awake, improoue, and drawe me neerer to thee? But, ſeeing thou knoweſt me better than I know my ſelfe: if thou pleaſeſt to make ſome triall of me, grant me neceſſary power, and patience, to glorifie thee, conuerting all the euill which may occurre vnto mee

to my good and saluation. And, if in graciously supporting my debilitie, thy benignitie doe vouchsafe to aduertise mee, by some light affliction, effect that this thy clemencie, may drawe mee, more and more to loue and honour thee, to giue thee thanks for the care thou hast of thy poore humble seruant: and by this meanes, dispose me to attend, and expect thee in death, that after the same I may finde that life, which I obtained by

thy death, and there bee made partaker with thee, of perpetuall ioy, and reſt for euermore: Amen.

Another.

O Lord God, heauenly Father, whē I conſider howe many wayes I haue offended before thy preſence, and high Maieſtie, I abhorre my ſelfe: in thinking howe many times I haue forſaken thee, my fauorable and gentle Father, I deteſt

my

my ingratitude, when I see, into what seruitude of sinne, I haue too often throwen my selfe headlong downe, selling (as farre as in mee lay) the precious libertie, which thy Sonne purchased for mee; I condemne my folly, I absolutely discouer my selfe, I see nothing but death and malediction hang ouer my head, my conscience rising vp against mee, for a iudge and testimonie of mine iniquities: But, when I behold, on the other

side, thy infinite mercie, which surmounteth al thy other works, and wherein (if I may dare so to speake) thou exceedest thy selfe; my soule is then somewhat comforted. And, indeed, why should I doubt to find grace in his sight, that so often, and gentlie calleth, and summoneth sinners to repentance; expressly protesting, that hee desireth not the death of a sinner, but that hee should bee conuerted and liue? Moreouer, thy onely

Sonne,

Sonne, hath so assured vs, that wee shall finde grace in thy presence, by the goodly parables, which he himselfe propounded; as of the mite, of the lost sheepe, and of the prodigall childe, whose liuely image I acknowledge to be in my selfe: as, I should bee ingrate, incredulous, and verie wicked, to recoyle, and bee ashamed of thy presence, though I be neuer so miserable, seeing that thou putteſt foorth thine hand, with so mercifull an affecti-

on, to drawe me to thee. O louing Father, I haue faintly forſaken thee, I haue ſcattered thy graces moſt vnhappily, in cleauing to the deſires of my fleſh, and ſwarueing frō thy obedience, I haue entangled my ſelfe in the baſe ſeruitude of ſinne, I am fallen into extreame miſerie, I knowe not whither to retire, but to thee, whom I haue forſaken. Let thy mercie receiue thy poore ſuppliaunt; whom, during his 'error, thou didſt ſupport.

I am vnworthy to lift vp mine eyes to thee, or to call thee Father: but, I humbly beseech thee, abase thine eyes, to looke downe vpon me, seeing thy pleasure is so, and that otherwise I must needs fall into the power of thine enemies. The regard of thy countenaunce will quicken, and leade mee towards thee: I already feele some effect therof: seeing in some sort, I plainly discouer my selfe, I knowe thou doest beholde mee: thou ga-

ueſt me eyes to diſcerne the daungers wherein I ſtood, thou diddeſt ſeek and finde mee out in the worlde, and death, and out of thy mercie haſt graunted my deſire, to enter into thine houſe. I dare not require, that thou ſhouldeſt imbrace or kiſſe me, or that thou ſhouldeſt weep for ioy, in hauing found out thy poore ſeruant, and ſlaue: I look not for thoſe precious ornaments, wherwith thou honoreſt thy greateſt ſeruaunts, and beſt affected children:

it sufficeth mee, to be in the troupe of the least in thine house, amongst the greatest sinners, that haue obtained pardon of thee, and that are vouchsafed some retiring place in thy heauenly palace, where ther are so many seuerall habitations. And that euen in thy house, I may be as the least that pleaseth thee, so thou doe but auow mee, thine owne, for euer. O mercifull Father, I beseech thee, for the loue of thy best beloued

Sonne, my onely Sauiour, to vouchsafe mee thy holy Spirit, for the cleansing of my heart, and strengthening of mee, after such a sort, that I may alwayes remaine in thine house, there to serue thee in righteousnesse, and holinesse, all the dayes of my life: Amen.

Another.

WHat doe wee in this worlde, but heape sinne vpon sinne? So as the present day is

euer somewhat worse than the day before, and we neuer cease to draw vpon vs thy wrath and indignation: But, when wee shall be out of this worlde, in thine inheritance, wee shall bee wholly assured of perfect and eternall felicitie; the miseries of the bodie being layd apart, and the vices, and contaminatiõs of the soule, quight annihilated. O heauenly Father, encrease in vs thy faith, that wee may cast no doubt of things so infal-

lible: Imprint thy grace and loue in our heartes, for the raiſing vp,& fortifying of vs in thy fear. And, becauſe thou haſt ſeated vs in this worlde, there to remaine ſo long as pleaſeth thee, without manifeſting vnto vs the day of our departure, which is only knowen to thy ſelfe, I beſeech thee take mee from hence, when thou ſeeſt the fit time come; and then to vouchſafe mee this fauour, that I may willingly acknowledge the ſame, and in

the meane while, that I may dispose of my selfe, as thou hast ordained in thy most holy word: Amen.

Another.

THis bodie is the soules prison, and a prison that is obscure, close, and vncomfortable: Wee are as banished men in this world, and our life is but griefe, and miserie: But contrariwise, O Lord, it is

in thy heauenly kingdome, where we ſhall finde our libertie, our naturall countrey, and moſt perfect contentment. Rowſe vp our ſoules by thy Worde, to the remembraunce, and apprehenſion, of ſuch a good: engraue, in our hearts, the deſire of goods eternall, and which onely are to bee ſought after: affoord our conſciences ſome taſte of this ioye, wherewith the bleſſed in heauen are fully repleniſhed, that I may

esteeme that, which worldlings account so beautifull (and so earnestly couet, retaining the same with obstinate auarice, and euen adoring it with such mad frenzie) but filth and dyrte. And procure, that I feeling no taste, but in thy veritie and grace, calling continually vpon thy Name, I may attend the day of my true deliuerance, by IESVS CHRIST thy Sonne; to whome, with thee, and the holie Ghost, bee ascri-

bed eternall glorie and prayse. Amen.

Another.

LOrde IESVS, the onely saluing health of the liuing, and the eternall life of those that die, I wholly submitte my selfe to thy will, whether it shall please thee, yet a little while, to suffer this soule, in my bodie, to serue thee, or that thou mindest to take it out

of this prison: I being assured, whatsoeuer thou wilt preserue, can not perish. I am content, with a very good heart, that my bodie should returne to the earth, out of which it was taken, beleeuing in the last resurrection, which shall make it immortall, incorruptible, and full of glorie. I humbly beseech thee to strengthen my soule against all temptations, couer me with the buckler of thy mercie, to holde out Sa-

thans dartes. As for mee, I am but weakneſſe it ſelfe: but yet I will relie on thy goodneſſe, and power. I can alleadge nothing good before thee, wherin to glorie: but contrariwiſe, alas, my ſins, in infinite number, accuſe and torment mee; but yet doe thy merits aſſure mee that I ſhall bee ſaued. For, I holde this for moſt certaine, that thou wert borne for me, that thou wert tempted, and wert obedient to GOD the

Father, and that thou hast bought and purchased eternall life for mee. Seeing therefore thou hast bestowed thy selfe on mee, with all other thy benefites, suffer not such a donation, to prooue voide, and vnprofitable. Let thy blood wipe away the corruption of my offences, and thy righteousnesse couer mine iniquities: Let thy merites procure me grace and fauour, before thy heauenly throne. If my sinnes encrease, aug-

ment thou alſo in mee thy grace; that neither Faith, Hope, nor Charitie may growe dead, but bee corroborated in mee; that the apprehenſion of Death diſcourage mee not; but euen when this my bodie ſhall bee, as it were, cleane dead, cauſe the eyes of my ſoule to looke vp vnto heauen; and let my heart then feruentlly crie out to thee, and ſay, O Lord, I commend my ſoule into thy handes, accompliſh thine owne

worke,

worke, for thou diddest redeeme mee: I am thine, by thy Fathers gift; to whome, with thee, and the holy Spirit, bee giuen all glorie and prayse.

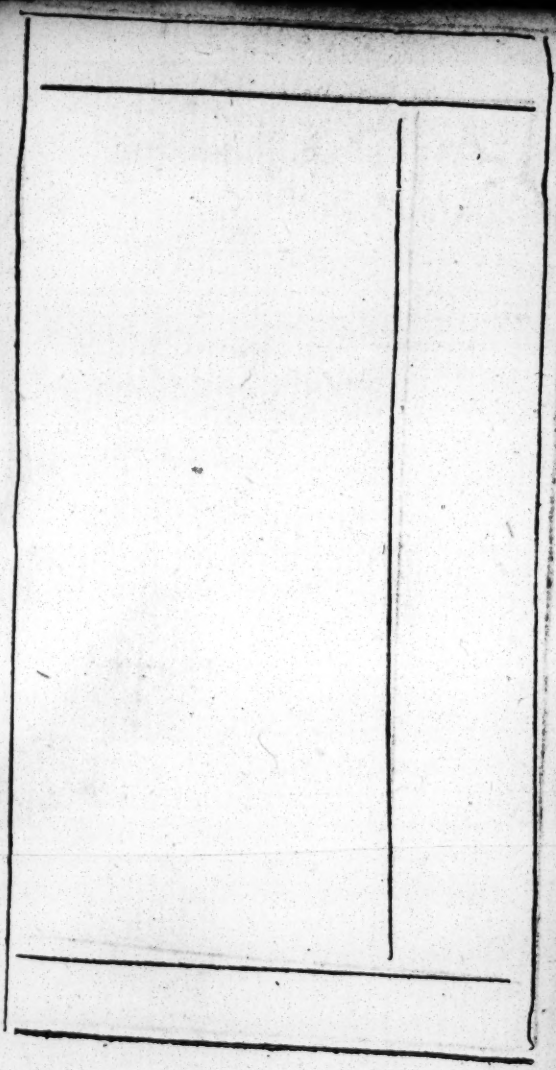
Amen.

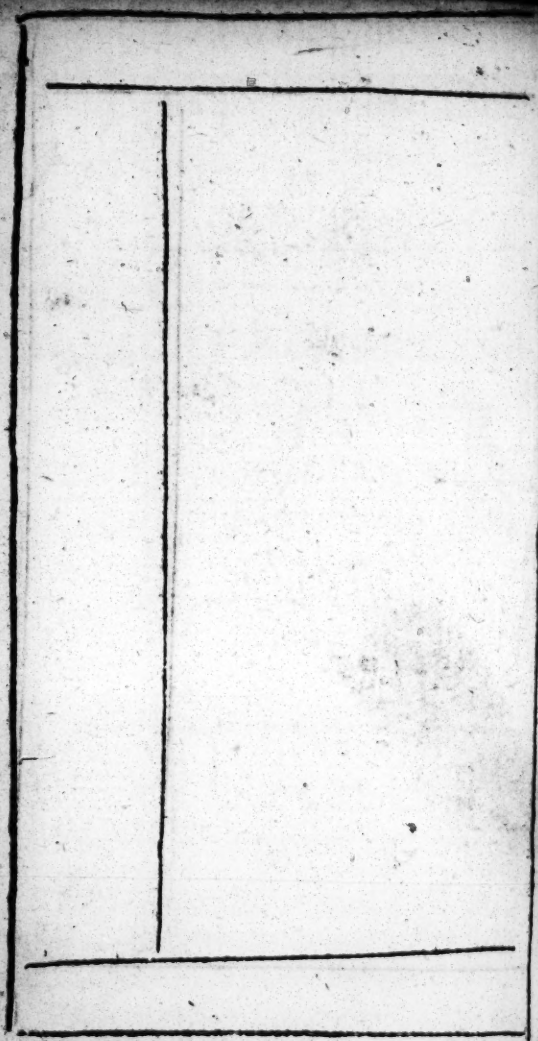
* * *

FINIS.

AT LONDON
Imprinted by H. L, *for* Mathew Lownes: *and are to bee ſold at his ſhoppe in* Pauls *Church-yarde, at the ſigne of the Biſhops head.*

1607.





Foliated
November 10, 2007
347 leaves
JB. Hampton